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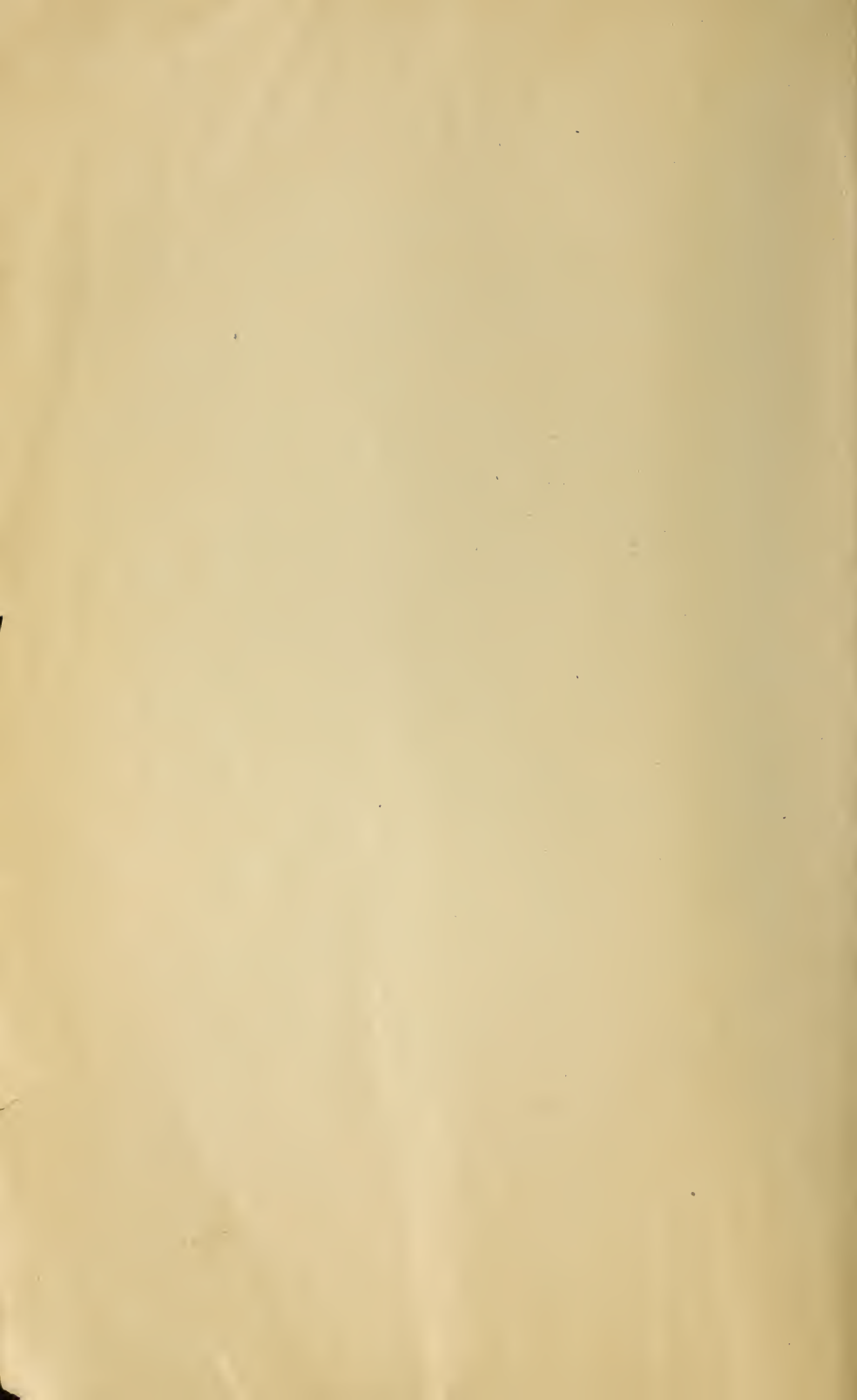
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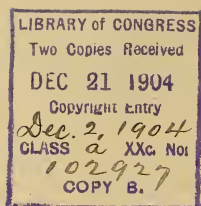


# CHARACTER READING MADE EASY

BY  
LOUIS WILLIAMS, PH. D.  
WASHINGTON, D. C.  
U. S. A.



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## ❧ DEDICATION ❧

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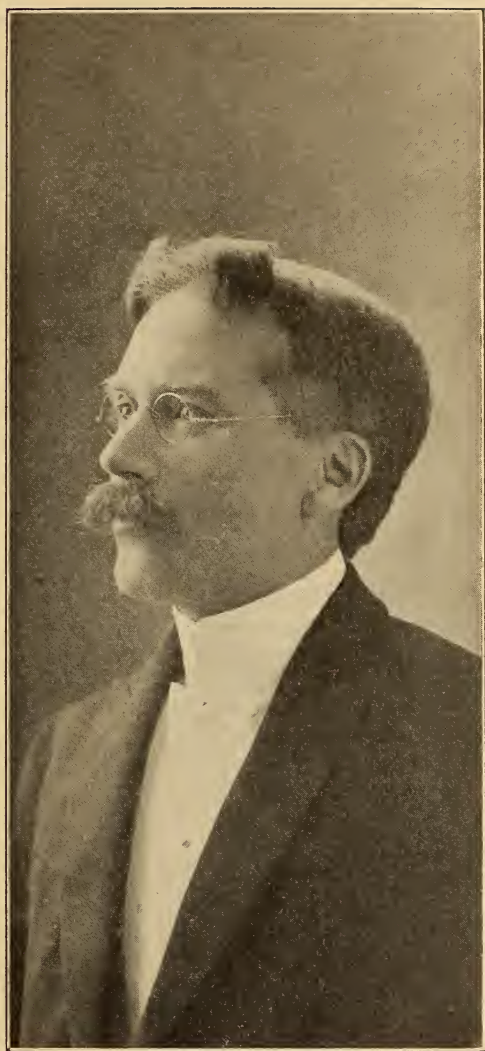
*We have no creeds worn to the tattered rags  
That hide the beggar at the judgment seat;  
The moments swiftly go and Life's great fleet  
Deep in the twilight gloom still ling'ring lags.  
Push on, achieve, awake and take thy part  
In Nature, God and all Life's beating heart:  
The banquet is for those whose garb is new—  
May beams of wisdom pour thy temple through.*

—Louis Williams.

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Sincerely  
Louis Williams.

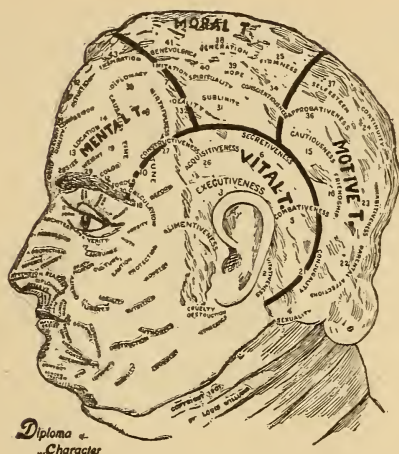
### INTRODUCTION.

Simplicity and exactness, consistent with truthful observation, are voiced in this publication. Pains-takingly we have pursued the study of **Human-nature** for a quarter of a century, and find it the most elevating of all sciences.

It enables man to know more regarding his physical, mental and spiritual life, and shows him the folly of pursuing his Creator with idolatrous adoration. He who made the worlds and all there is, commands observance of the laws of nature as the only stepping stone to higher things.

THE AUTHOR.





## NOTICE TO EXAMINERS.

In the application of Human science to reading character, the successful delineator necessarily takes into consideration the entire physical organization including the organic quality, temperament, health, digestive, circulatory and respiratory powers, the natural activity and excitability, together with the actual and relative developments of the several parts of the brain: from these several conditions he draws his conclusions of the actual and relative strength of the several functions, propensities, sentiments and faculties and of the character as a result of the combined action of all: it is **strength** therefore that is to be estimated and described rather than **size** of organs—size being but one of the several conditions requisite for strength. The dissatisfaction that practical delineators have met in not being able to mark a chart that would harmonize with their oral delineations is largely due to the fact that all charts heretofore have been based upon **size** and elements have been marked according to the **size** of their **organs**, which because of other conditions, is often far from representing the **strength** of the element. Since strength is what gives character and our aim being to describe mental powers, not physical organs, the descriptions herein given are based upon

**strength** leaving it for the examiner to determine from the several conditions what the actual **strength** is, and record the same according to his judgment **regardless of the size of the organ**. Throughout the entire chart it has been our aim to make 7 describe the predominance of an element, while 6 gives more of its strong combinations; in most places 3 and 2 have been run together for the purpose of showing combinations where an element was weak and thereby bringing out the adverse influence of its deficiency; so that where examiners would call special attention to any element that is deficient, by marking it as low as 3, the subject will get a much more complete description of the condition than if it were marked 4. Since the descriptions herein given are based entirely upon strength, **examiners are especially admonished not to mark too high**. The custom of examiners of marking **ordinary** minds 6 and 7 has not only been misleading to the subjects, but degrading to the profession and has made it impossible to indicate by chart a strong or very strong mind when such is met; therefore, if the brain development of a given organ is very large, but from other conditions its strength is estimated to be but moderate the examiner is earnestly requested to record its **strength** regardless of its size, and where the entire mind is but ordinary to indicate the same in the chart, using 6 and 7 only where **extraordinary** power is known to exist.



### TO STUDENTS:

Phrenology: (from Phren, the mind; logos, science or discourse.

The science of the mind originated in the reading of character by definite signs found by the careful examination of the human head and all that appertains thereto. It practically includes the study of man as a whole—his mental and physical condition as well.

Be the brain ever so perfect, without the physical support of the body it cannot fulfill its possibilities; therefore, the examiner and student must take into consideration the entire man, never losing sight of the fact that mind is the measure of the man. Although he fails to fully manifest, yet the head, its size and brain quality, reveals the same to the experienced examiner. It shows the longing of the imprisoned soul and its possibility under right conditions

Such is the purpose and aim of phrenology and character reading; to aid, direct, help, uplift, prepare the way and remove any obstacle in the way of the full exercise of all organs.

#### The Skull or Cranium.

The Skull is the bony covering of the Brain so constructed as to best protect the noblest of all organs of our being.

This covering consists of eight bones so joined or united by seams or sutures that there is nevertheless some giving way to the often great pressure from within or sudden blows from without for a further protection.

The Skull is made of firm smooth plates of bones, between which fine arteries distribute the marrow-like nourishment to the bones so as to enable the Skull to continue to develop and increase in size and change its surface to accommodate itself to the development of the Brain within the Skull.

The Scalp is the thick outer covering of the Skull, so united with the skull as to give readily and to resist heat and cold, the larger portion of which is in addition covered with a growth of hair for the further protection of the brain.

It is important in the delineation of character that the examiner notes the thickness of the Scalp, its healthfulness, and the fineness or condition of the crop of hair it produces, a sure index to the healthy or inflamed condition of the Brain—also its quality is thus determined.



### THE HUMAN BRAIN OR ENCEPHALON.

The Human Brain fills the entire cavity of the Skull.

The Cerebrum or large Brain fills the entire upper portion of the Skull, and represents all qualities of Memory,



Idealism, Aspiration and Affections. The smaller Brain or Cerebellum fills the lower rear portion of the Skull, and controls all warmth, magnetic and propagating forces of the body.

Both Brains are connected by the Commissura, and with the nervous system of the body by the Medula Oblongata, which is the enlarged upper end of the spinal cord.

The **Cerebrum** is divided into two hemispheres, each representing and controlling the opposite side of the human body. The Brain is composed of two substances—gray and white, the gray substance being the outer one and known as the **Dura Mater** or gray Mater, containing the developed facets or reflectors of developed or cultivated nerve or Brain fibre.

The greater the cultivation of the Brain, the greater the surface spreading of these nerve facets, which causes the convolutions of the brain by the crowding of the Brain surface within the cavity of the Skull.

While the active Brain acts as a whole, it consists nevertheless of a plurality of independent organs, each exercising independent functions like the body in response to the desire of the faculties of the mind.

If the Brain were a single organ it could do but one thing at a time. Our own consciousness reveals to us the truth more fully than any statements made by others, and proves that the brain does perform many different functions at one time.

Insane people are often deranged as to one single object, and sane people are pronounced in certain qualities and abilities while often very deficient in others.

This treatise is only intended to awaken an interest and to guide the student to find his way, sufficient has been said for the intelligent thinker. Those indifferent may need more time before their intellect reaches understanding.

It is needless to say that exercise develops every organ of the Brain the same as it does that of the body.

Size of the Brain, other conditions being equal, is the measure of the aggregate of mental power, and the size of organs evidence their use by the faculty of the mind that controls them, each can be modified, restrained or immeas-

urably increased in efficiency by careful training and exercise.

If you desire to make character reading your life work, study deeply into the Brain structure, its anatomical and physiological life, to be competent means to be as perfect as constant study of all that appertains to the study of man can make you. Correspond with the author, who will aid you.

Williams' new Phrenological and Physiognomical Chart has simplified character reading, by subdividing all character into three temperaments, viz., vital, motive and mental.

1. **Vital or Animal Temperament:** This temperament gives width to the head, especially to the region between the ears, and shows in the fleshy appearance of the body. If more pronounced than the other temperaments, it gives its owner great animal vigor, and therefore shows in all his acts the many animal tendencies observed in human nature.

2. **Motive or Social Temperament:** This temperament gives length to the head back of the ear and the coronal region, and is shown in the sinewy and the muscular development of the body. If pronounced, it determines its owner's tendencies to social and industrial life, and if dominant, will bring success through its possessor's persistent and constant effort in his undertakings.

3. **Mental or Nervous Temperament:** This temperament shows a forward development of the head, giving breadth, height and length to the head forward of the ear, evidenced in the body by a delicate frame and nervous physical organization; if dominant, it will urge its owner to a mental, professional or artistic life, rather than mechanics or husbandry. Consult your chart constantly and carefully. Draw an imaginary line on the head to be examined, and determine the dominant temperament; then proceed with your detail delineation.

**Moral Development:** The moral tendencies are determined by the development of the organs located in the space occupying the top of the head, enclosed by the outer lines of the three temperaments heretofore mentioned, which include the organs of Veneration, (Love, Law, Re-

spect,) Conscientiousness, Hope, Spirituality and Benevolence.

We suggest the following system as best:

1. Size of brain.
2. Fibre of brain—quality.
3. Constitutional condition of body.
4. Temperaments.
5. Organs, viz., 1st size. 2nd dull or sharp.

(If dull they will act slowly, except under great pressure. If they are sharp, they will act quickly without much effort. Experience and constant practice will soon show you how to determine correctly.)

6. Determine suitable avocation or profession for the Examined, which is always governed by the dominant temperament.

7. Advise cautiously—yet fearlessly, and above all honestly and with much kindness. Never mislead or exaggerate a quality either to flatter, or under-rate. Fear deception as you would poison.

**Note.** The old charts made by the first masters in this science enumerated the organs in the order of their discovery. Their designations were not scientific in some instances, and the lot and block division limited the reader and misrepresented Nature's true methods.

The old charts had to give way to later discoveries, and advanced methods; and thus we present the new chart, more scientific because more correctly aiding the student, viz., the centers of the organs are designated by numbers representing the organ for which they stand and numbered in the order of their natural development. No. 1 being the first organ to develop and No. 43 the last.

Organs are designated with corrected and scientific appellations, and each name in the new chart is curved in such a manner as to show the trend of the development of the organ in the direction in which the same reads on the chart, leaving no divisions between organs; for in one head an organ may develop abnormally and occupy three times the space it may occupy in another head, often at the expense of the adjoining organs, which then would show small.

New Organs have been discovered by the author and added, also other organs more definitely located.

The subdivision of temperaments are more scientific. We arrive at their determination by a simpler method, and the same has been reduced to three temperaments only, to make character reading clear and easy to anyone, and this enables him to determine at sight the controlling elements in the character of the one to be examined.

The addition of a physiognomical chart showing the facial correspondence as far as discovered, permits the student at a glance to read the human face scientifically correct.

### ORGANS.

Each organ of the brain is indicated in the Author's new chart by numbers. Seek to find its relative location on the head—if large, the trend of the name will indicate to you the direction it should show in its development on the head. The convolution of the brain located immediately under the number designated, exerts constantly a pressure from within upon the healthful skull, until its action shows without. If all organs are equally active, the head may not show a single protuberance; and though it may be round as a billard ball or smooth as an egg, size, organic quality and temperament will determine for you scientifically correct its owner's character and possibilities.



### PHYSIOGNOMY.

Physiognomy is the science of character reading by the facial signs and the development of the face.

The animal, the mental and even the spiritual character of man, stamps itself upon the face; and every line and curve,



as well as the mouth, nose, eyes and ears has a definite meaning. Subject to as many moods as man's character manifests, the face shows them all, and for that reason the expression of the face cannot always be relied upon except when perfectly at rest.

The mouth tells then only too plainly the animal tendencies of its possessor—his sensual or refined nature, the masculine or feminine traits of his character.

The nose in its architectural beauty of outline and strength expresses whether its owner would build hovels or palaces, finely wrought essays, addresses, poems, masterpieces of art and literature, or merely the outline of a coarse joke, or an ill-shapen effort to perpetuate its own lower tendencies. Instead of the finely chiselled, Grecian, art loving olfactory organ, he may possess the strong conquering beak of the eagle, the conqueror, the warrior. Every part of the nose, the height, the breadth, the length, the development of the wings of the Nose, their droop or elevation—all have a meaning to the student.

The eyes have been truly called the windows of the soul—through them the newborn infant with its lusterless eye looks into its tiny world no bigger than a cradle, with as much interest as it can command.

Large eyes, small eyes, slit eyes and round eyes, deep-set eyes and those that bulge, eyes that look innocently into yours and those that like departing ghosts look from caverns of their own making—do they mean anything? It would require another volume as large as this and will be treated by the author fully in another publication on Physiognomy.

We merely desire to awaken you, so that you may look and observe for yourselves.

Brown eyes and black eyes, blue as the skies, pale eyes and gray eyes, those that see near and those that see far, all give the face expression and tell of their owners life within and without.

The chin broad or narrow, projecting or receding, long or short, coarse or refined, how much they indicate to the observer.

The cheekbones and jawbones giving contour and outline

to the face, dished or full, the oval, the round, the square face, all enter into the designation of its owner's character, it is for you to observe, to study nature's language written all over the face of man. Only a few expressions have been given in our chart to help you to find the way and lead you on to the deeper study of the human face.



### EXAMINATION OF CHILDREN.

It is difficult to outline a special plan in the examination of children except the giving of such suggestions as are herein set forth. Children, much like plants, represent variety, some of which mature earlier than others and bear fruit long before others come to maturity.

Again let us recommend to students to follow carefully, instruction given in the **Williams' Phrenological Chart** itself. The branches of the brain will not produce results until its blossoms catch the inspiration of sunshine and warmth from without, the friction from the gentle breezes, of heat and cold and atmospheric conditions before the bud opens to give forth its fragrance—so the brain sur-

faces must first delicately touch the inner surface of the skull before its rythmic action can bring forth harmony, sound and expression.

Only a few of the organs first enumerated will respond in early life, because the others have not been awakened by its possessor for use.

Much depends on the parent, the nurse and the teacher, and often brightness in a child in early life is due to their efforts rather than to the child's own native resource.

The awakening of the faculties of the mind and consequent development of the organs is due to the thoughtful training, as well as the abuse and ignorance of those in charge, and much damage results to the child by the premature development of faculties that find no use in the child's early life, and should remain dormant, until nature in its fuller development requires them.

For that reason parents, nurses and teachers should be careful students of this science to guide their ward intelligently.

### EXPLANATION OF TABLES.

The strength of the several vital functions and elements of the mind is estimated in the scale of seven, the several degrees are indicated by numerals 1, 2, 3, 4, 5, 6, 7; 1 indicating very weak, 2 weak, 3 moderate, 4 average, 5 good, 6 strong and 7 very strong. The examiner will indicate the degree of strength of each function or element by placing the figure representing it in the first column to the right. When an element is estimated to be half way between two degrees it will be indicated by two figures as 3 to 4, or 5 to 6, which is equivalent to  $3\frac{1}{2}$  or  $5\frac{1}{2}$ . Where an element is a fraction above or below a degree the plus (+) or minus (—) mark will be used. Where an element should be cultivated, or restrained the examiner will place C for cultivate, and R for restrain in the second column to the right. The pages on which the descriptions may be found are indicated by the printed numerals in the third column.

A printed chart can only indicate the degree of strength and possibilities of the several elements of the mind; since mental operations and character are the result of the combined action of several elements, it is impossible to make a printed chart that will accurately describe character, the





For full explanation of these tables see pages 17 and 18.

Degrees of strength are indicated in a scale of 1 to 7. C. indicates Cultivate. R. restrain.	De- grees	C. or R.	Page
I. Organic Quality (Constitutional texture) .....			22-23
II. Health (physical and mental vigor).....			24-25
III. Size of Brain (classified) .....			25-27
IV. Vital Temperament. ....			27-29
V. Motive Temperament. ....			29-31
VI. Mental Temperament. ....			31-33
VII. Moral Development .....			87-96
ORGANS OF THE BRAIN.			
1. Alimentiveness, Food, Digestion .....			33-35
2. Vitativeness, Love of Life .....			35-36
3. Executiveness, Force, Energy .....			36-38
4. Sexuality, Propagation .....			38-40
5. Combativeness, Resistance, Defence .....			40-41
6. Secretiveness, Cunning .....			42-43
7. Imitation, Mimicry, to Copy After .....			43-45
8. Mirthfulness, Wit, Fun, Jovial .....			45-46
9. Individuality, Observing, Inquiring .....			46-47
10. Tune, Sense of Harmony, Music .....			47-48
11. Form, Shape, Drawings, Things.....			48-50
12. Color, Tints, Light, Shade .....			50-51
13. Location, Place, Position .....			51-52
14. Causality, Reason, Planning, Thinking.....			52-54
15. Cautiousness, Guarded, Reserved .....			54-55
16. Friendship, Sociability, Friendly .....			56-57
17. Language, Expression, Memory of Words.....			57-58

For full explanation of these tables, see pages 17 and 18.

1 indicates very weak, 2 weak, 3 moderate, 4 average, 5, good, 6 strong, 7 very strong.	Degrees	C. or R.	Page
18. Calculation, Arithmetician, Numbers.....			58-59
19. Time, Periodicity, Rhythm .....			59-60
20. Eventuality, Facts, Events, History .....			61-62
21. Conjugality, Pairing Instinct .....			62-64
22. Parental Affections, Care of Young .....			64-65
23. Inhabitiveness, Love of Home .....			65-67
24. Continuity, Application, Persistency .....			67-68
25. Firmness, Stability, Polarity .....			68-69
26. Acquisitiveness, Frugality, to Acquire .....			70-71
27. Constructiveness, to Build, to Invent .....			71-73
28. Size, Measuring by the Eye .....			73-74
29. Weight, Balancing, Climbing .....			74-75
30. Order, System, Rule .....			75-76
31. Sublimity, Grandeur, Vastness .....			76-78
32. Ideality, Poetry, Art .....			78-79
33. Comparison, Analysis, Induction .....			79-81
34. Conscientiousness, Equity, Justice .....			81-82
35. Diplomacy, Suavity, Politeness.....			82-84
36. Approbativeness, Display .....			84-85
37. Self Esteem, Dignity, Authority.....			85-87
38. Veneration, Worship, Respect, Law, Love.....			87-89
39. Hope, Expectation, Faith .....			89-90
40. Spirituality, Spiritual Discernment .....			90-92
41. Benevolence, Humanitarianism .....			92-93
42. Intuition, Impressional .....			93-95
43. Inspiration, Prophet, Sage, Seer .....			95-96

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## ADAPTATION IN BUSINESS OR PROFESSIONAL LIFE.

MECHANICAL	Manufacturer	Surgeon	Art	Real Estate
Architect	Painter	Surveyor	Music	Bookkeeper
Baker	Printer	ARTISTIC	Penmanship	Banker
Blacksmith	Paperer	Designer	Elocution	Broker
Butcher	Plumber	Decorator.	School	Cashier
Bookbinder	Plasterer	Draughtsman	Kindergarten	Collector
Brick-mason	Shoemaker	Musician	Intermediate	Expressman
Carpenter	Seamstress	Painter	College	Insurance
Cabinet-maker	Silversmith	Decorative	Physical Culture	Publisher
Contractor	Stone mason	Portrait	Writer	Postal Clerk
Cooper	Ship builder	Landscape	COMMERCIAL	Salesman
Criage-maker	Sawyer	Crayon Artist	Agent for—	Speculator
Composer	Taylor	Photographer	Books	Superintendent
Dressmaker	Turner	Sculptor	Fancy Articles	Detective
Engineer	Typewriter	Modelor	Fruit Trees	Express Messenger
Engraver	Typefounder	LITERARY	Machinery	Fruit Grower
Electrician	Telegrapher	Actor	Patent Rights	Drayman
Electrotypist	Tinsmith	Author	School Supplies	Dairyman
Finisher	Upholsterer	Clergyman	Sewing Machines	Florist
Foundryman	Varnisher	Correspondent	Dealers in—	Farmer
Gas Fitter	Wagon maker	Editor	Books and Drugs	Gardner
Gunsmith	Wheelwright	Elocutionist	Boots and Shoes	Housekeeper
Harness-maker	SCIENTIFIC	Evangelist	Clothing	Hotelkeeper
Inventor	Assayer	Historian	Confectionery	Laundry
Jeweler	Aurist	Lawyer	Coal and lumber	Motorman
Logger	Botanist	Lecturer	Crockery	Overseer
Lumberman	Chemist	Librarian	Dry Goods	Policeman
Locksmith	Dentist	Linguist	Flour and Feed	Railroader
Machinist	Engineer	Novelist	Fancy Articles	Restaurant
Miller	Electrician	Orator	Harness	Switchman
Millwright	Geologist	Poet	Hardware	Sheriff
Miner	Miner	Preacher	Implements	Sailor
Milliner	Minerologist	Proof reader	Jewelry	Undertaker
Mason	Naturalist	Reporter	Live Stock	Stockraiser
Model-builder	Oculist	Secretary	Millinery	Cattle
Moulder	Nurse	Stenographer	Meats	Horses
Marbler	Phrenologist	Statesman	Notions	Hogs, Poultry
Marble-cutter	Physician	Teacher of—	Produce	Section Foreman

## ADAPTATION IN MARRIAGE.

The person herein recommended should possess the qualifications underscored and developed in degree of the Physical and Mental qualities indicated in the margin of this table:

1. Indicating very weak. 2. Weak. 3. Moderate. 4. Average. 5. Good. 6. Strong. 7. Very Strong.
- Height..... Weight..... Complexion..... Strength.....
- Organ quality (Constitutional texture desired).....
- Health (physical and mental vigor desired) .....
- Size of Brain..... inches. Quality of Brain.....
- Vital Temperament, Muscular, Fleishy Development.....
- Motive Temperament, (sinewy and muscular) .....
- Mental Temperament, nerve and brain .....
- Moral Development.....

### I.—ORGANIC QUALITY.

#### (7.)—THOSE HAVING ORGANIC QUALITY VERY FINE.

Are extremely fine grained, ethereal, high toned, sentimental, intense in emotion, very susceptible to impressions; suffer and enjoy in a high degree; are easily wounded by a word; are very much prone to extremes of thought, feeling and action; are intensely alive to every environment; are seldom, if ever, fully appreciated or thoroughly understood; ideals too high to ever be realized in life; are too visionary; are repelled by whatever is coarse and gross; constantly suffer from the realities of life. Must cultivate a more matter-of-fact, common-place turn of mind; live more in the real and less in the ideal or suffer intensely for a short time and die early.—**Restrain.**

#### (6.)—ORGANIC QUALITY FINE

Are fine grained, delicately organized and emotional; capable of enjoying and suffering in a high degree; are complex, poetic, intense and full of human nature; prone to over-doing and are too highly animated; feelings too near the surface. Should learn to live more in the real and less in the ideal world.

#### (5.)—ORGANIC QUALITY GOOD

Are well organized; sufficiently refined, can appreciate the ideal and the real; are not especially prone to extremes; natural tendencies upward rather than downward; and are splendidly calculated by nature to meet life in its realities and conform to its every demands.

#### (4.)—ORGANIC QUALITY MEDIUM

Are but fair in organic texture; can appreciate refinement, poetry, music or sentiment but are more inclined to the matter-of-fact, the real rather than the ideal. Should be extremely careful in the formation of habits and the selection of the associates, that the influence be upward rather than downward.—**Cultivate.**

#### (3.)—ORGANIC QUALITY MODERATE

Are somewhat lacking in organic quality; are decidedly physical and material rather than spiritual or ethereal; the



inherent tendencies are quite common place; are calculated to come in contact with the solid and substantial side of life. Should be strictly temperate in all things and in every way strive to improve the inherent nature.—**Cultivate.**

#### (2.)—ORGANIC QUALITY COARSE

Are very unfortunately born; are coarse grained; low in sentiment; dull in intellect; are decidedly animal; crude in the feelings; common place in the desires; are void of sentiment and poetry; are incapable of high attainments. Should restrain the appetites and cultivate the intellect and virtues as much as possible; especially avoid alcoholic liquors and tobacco.—**Cultivate.**

#### (1.)—ORGANIC QUALITY VERY COARSE

Are simply animal in human form. (Only found in the lower forms of savage life).

#### TO CULTIVATE ORGANIC QUALITY

First be rigidly clean in body and mind; use an abundance of pure water within and without. Avoid all forms of intemperance, overeating, especially avoid pork and other coarse animal food; sleep and work abundantly in pure air; associate with the good and refined; exercise all of the faculties and sentiments intensely; strive to enjoy art and literature; study beauty, poetry and sentiment everywhere; be more intensely alive to all that is good, pure and elevating.

#### TO RESTRAIN ORGANIC QUALITY

Live more in the physical and the real, less in the ideal; be more practical, common place, matter of fact; do not be so sensitive to criticism or fastidious about the little things of life; adapt yourself more to your environments; learn to appreciate the good there is in others without being so much annoyed by their weaknesses and short comings; remember that life is a reality and they who would make a success and be happy must conform to their environments.

## II.—HEALTH.

### (7.)—HEALTH VERY STRONG

Are full of life, vigor, bouyancy and energy; all the physical functions are carried on in the highest degree of perfection; are free from all pain and unconscious of the existence of vital organs or nerves from the sense of feelings; can endure and withstand almost anything; when exhausted quickly recuperate; scarcely know what it is to be tired; are light-hearted, jolly, jubilant, full of vivacity; enjoy all of the appetites, emotions and feelings in a high degree.

### (6.)—HEALTH STRONG

Are vigorous, healthy, robust, full of vitality, life and power; enjoy all of the functions of body and mind in a high degree: are seldom sick; are full of snap, energy, physical and mental vigor: believe in having a good time and getting the most out of every day.

### (5.)—HEALTH GOOD

Have a full share of life, force, physical vigor and mental energy; are quite healthy, enjoy all of the functions in a good degree; have strength enough for the ordinary demands of life but must not go too far; have no strength to throw away.

### (4.)—HEALTH AVERAGE

Are sufficiently strong and vigorous to accomplish much in life, to enjoy work and do as much as the average at physical or mental labor; are capable of enjoying all of the functions of life in a fair degree, but must always be careful, live temperately, be regular in the hours of meals, sleep and rest; never begin a second day's work until well rested from the first. Cultivate a happy, contented mind, be more jubilant, mirthful and fun-loving.—**Cultivate.**

### (3.)—HEALTH MODERATE.

Are somewhat deficient in physical and recuperative powers; when exhausted find that it takes time to rebuild; are easily fatigued by physical or mental exertion; the vital functions are not very vigorous; mental operations may be intense for a short time but the mind soon tires. Ambition

seems to be battling against fate; the power to enjoy is limited; need abundance of rest and recreation, and give out at once if deprived of sleep. Must avoid all unnatural and unnecessary drain upon the vitality and make the cultivation of health paramount.—**Cultivate.**

#### (2.)—HEALTH WEAK

Are quite feeble and sickly; all the desires and efforts are limited; the vital functions are so poorly performed that the brain is but partially nourished so that the power to enjoy is very low; there is little ambition and less ability to do; can well afford to sacrifice everything and practice the most rigid self denial in order to regain the health.—**Cultivate.**

#### (1.)—HEALTH VERY WEAK

Are barely alive and had better prepare to greet eternity's gray dawn than to battle with the gathering shadows of night.—**Cultivate.**

#### TO CULTIVATE HEALTH

Ascertain the cause of the ill health; determine its location; give special attention to the strengthening of the weaker parts; be extremely careful to have the diet non-stimulating, nutritious and not in too large quantities; study and obey the laws of health; do not worry, fret or overdo; associate with the happy, lively and healthy; be rigidly clean; **avoid the use of drugs as much as possible**—medicine kills more than it cures—keep the thoughts pure, the conscience void of offense and the hope ever high.

### III.—SIZE OF BRAIN.

#### (7.)—BRAIN VERY LARGE

Have a head measuring from 24 to 25 inches. With good health, a strong combination of the temperments, and fine Organic Quality, are a mental genius, possess a giant mind; have tireless energies, great warmth of affection; strong appetites, a powerful will; great originality of mind, depth of thought; sway the minds of others with perfect ease; are natural leaders, only require an opportunity to exert a world-wide influence; with proper cultivation are capable of reaching the highest walks of science and literature.

With Quality and Activity low will evince great power on great occasions, but will be too sluggish to be easily aroused and be too slow to be fully appreciated. Where the health is but moderate are constantly in danger of overdoing; exhaust all forces through the brain and leave the ganglionic nervous system weak and powerless; must establish a balanced condition between body and brain.—**Restrain.**

**(6.)—SIZE OF BRAIN LARGE**

Head measures from 23 to 24 inches. Are like 7 only less in degree; have great mental powers; take a broad and comprehensive view of all subjects; with strong combinations of Temperaments and Quality are capable of rising to great eminence, of conducting large, extensive business; have great force of character and superior judgment; will make their influence felt in whatever direction the forces are turned. With Activity only average and sluggish Temperament require much training and education to give direction to the strong qualities; have more talent than tact, more genius than is manifest.

**(5.)—SIZE OF BRAIN FULL**

Head measures from 22 to 23 inches. The brain is sufficiently large, so that with Organic Quality and Activity 6 are capable of accomplishing much in life, of evincing great natural talents, becoming a finished scholar, and exerting much influence over others. With a sluggish temperament and low Organic Quality will manifest ordinary mental qualities and be quite limited in the capabilities; may be quite strong in certain directions but lack the power of the all-round genius.

**(4.)—SIZE OF BRAIN AVERAGE**

Head measures from 21 to 22 inches. With excellent Quality and Activity 6 have a quick, clear, intense mind, capable of doing much in the way of study, business and enterprise; may possess marked genius in the line of special development, but are only moderate in many of the mental qualities; lack the brain capacity to become great in many lines; are limited in originality of thought, power and influence. With low Organic Qualities and Activity are very



ordinary in the mental capacities, feelings and sentiments and incapable of conducting extensive business, or of accomplishing much as a student.—**Cultivate.**

(3.)—**SIZE OF BRAIN MODERATE**

Head measures from 20 to 21 inches. With Quality, Temperament and Activity all 6 may manifest a considerable force, feeling, sentiment or mentality in special directions but not in all; have an active mind; considerable tact, but very little talent. With low Quality and Activity 2 or 3 are weak in mind; simple in character; a creature of circumstances; decidedly under the control of others.—**Cultivate.**

(2.)—(1.)—**SIZE OF BRAIN SMALL AND VERY SMALL**

Head measures from 19 to 20 inches. With high Organic Quality, splendid Temperament and Activity, may have considerable of energy, feeling or mentality in special directions but considered as a whole, the mind is weak, feelings tame, but little sentiment and very limited mentality; are incapable of taking more than the rudiments of education; have little character or influence. With low organization are dull, stupid simple-minded and little above, if not quite idiotic.—**Cultivate.**

#### IV.—**VITAL TEMPERAMENT.**

(7.)—**VITAL TEMPERAMENT VERY STRONG**

Are fleshy, short, deep chested, broad and round shouldered, have a plump, round and symmetrical form, large lungs, strong, steady pulse, strong habits; great love of fresh air and out-door exercise; but not of hard work. Are impetuous, passionate, impulsive, enthusiastic, full of zeal, ardor, shrewdness, affability and love of pleasure.—**Restrain.**

(6.)—**VITAL TEMPERAMENT STRONG**

Are like 7 only less in degree. Are moderately fleshy, round-favored, well proportioned and have a well-nourished physique. Have great power of feeling, emotion and sentiment; strong appetites and ardent desires that require great self-control. With the base of the brain heavy and the top head moderate, will be aggressive, blustering and decidedly animal; with strong intellect, and calculative,

planning and a natural foreman; with strong moral sentiments are reverential and reformatory; with low organic quality and poor development of the top head, will be coarse, groveling and vulgar.

**(5.)—VITAL TEMPERAMENT GOOD**

Are well formed, have much life force, but none to spare; should live in such a way as to improve this temperament. The feelings are not overly sanguine.—**Cultivate.**

**(4.)—VITAL TEMPERAMENT AVERAGE**

Have sufficient vitality and strength to sustain life and impart energy to all the functions, but are limited in physical strength, warmth of emotion, power to enjoy and brilliancy of thought from lack of vitality. To increase vitality means to increase all the possibilities of life.—**Cultivate.**

**(3.)—VITAL TEMPERAMENT MODERATE**

Are lacking in vitality, roundness of form, plumpness of muscle, power of endurance and strength of emotion; are easily fatigued and wanting in recuperative power. Must avoid over-doing; require much rest; have little power to enjoy either physical or mental exertion.—**Cultivate.**

**(2.)—(1.)—VITAL TEMPERAMENT WEAK AND VERY WEAK**

Are spare, flat-chested, hollow cheeked; have weak, irregular pulse, small abdomen, irregular appetite, tame energies, feeble emotions, limited ability to enjoy, think, feel, live; must cultivate the health generally and the weak functions particularly.—**Cultivate**

**TO CULTIVATE VITAL TEMPERAMENT**

Ascertain the cause of the deficient vitality; if one or more of the vital organs are especially weak set about at once to strengthen them; (see article on health, also special directions for each of the vital organs under their respective heads); give special attention to the food that it be wholesome, nutritious, easy of digestion and non-stimulating; be much in the open air; exercise until fatigued and rest and sleep in a well ventilated room; expand the chest by deep breathing; spat and pound the muscles, abdomen and chest, this will quicken the circulation and excite the vital organs to activity: bathe frequently and rub briskly. Banish all

care, worry, forbodings and never indulge in "the blues"; get into light; happy, mirthful company; be jolly and genial; laugh and grow fat; never entertain the thought of weakness; deny that you were ever sick or expect to be; bear what has to be borne, but do not talk or think about it; use your will power to aid every function, to resist every disease and overcome every opposition; seek the good, the pure, the bright, the beautiful and the sunny at all times.

#### TO RESTRAIN VITAL TEMPERAMENT

Those who manufacture a superabundance of vitality should eat sparingly and of simple food, avoid rich gravies, butter, sweets, fats, pastry, superfine flour, potatoes and pork meats; the diet should be composed mainly of fruits; should use the daily sponge bath followed by brisk rubbing and a thorough steam or Turkish bath as often as once a month. Take daily active exercise or even hard work in the open air. The surplus of vitality must be worked off or its accumulation will set the appetites and passions on fire, replace the muscles of fat, make the mind dull and the morals slack. Work off surplus vitality through the muscles, the intellect and the sentiments.

### V.—MOTIVE TEMPERAMENT.

#### (7.)—MOTIVE TEMPERAMENT VERY STRONG

Have long, strong bones, tough, fibrous muscles, angular form and features, great power of endurance, and a wiry physique. Are firm, positive, decided, ambitious, independent, self-reliant, aggressive; have more strength than refinement, more will than sentiment, more tact than talent, more given to physical exercise than mental application, to out-door sports than indoor confinement, to observation than reflection, to execution than planning.—**Restrain.**

#### (6.)—MOTIVE TEMPERAMENT STRONG

Are like 7 in general characteristics only less in degree; have a strong physique, indomitable will and are better executer than planner. With the Mental Temperament strong, will be inclined to study, thought and research; with the Moral Sentiment added will be given to reform,

sentiment and philanthropy; with a strong Vital Temperament and feelings, will be intensely impulsive, zealous and influential; with strong or perverted appetites and a weak moral nature, may become deeply depraved and exert a powerful influence for evil. The mental characteristics are so pronounced that whatever direction they take for good or evil, for books or business, they carry everything by storm, drawing everyone they can influence in line with themselves; want everybody to believe as they do in politics, religion and all other questions.

**(5.)—MOTIVE TEMPERAMENT GOOD**

Have strong compact physique, clear cut rather than angular features; are sufficiently aggressive; are rather decided; are subject to the combinations described in 6 only in less degree.

**(4.)—MOTIVE TEMPERAMENT AVERAGE**

Not especially deficient in motive power but for manual labor more would be better; if the Mental Temperament is 6 or 7 will prefer mental to physical labor; with the Vital strong will prefer light work or business rather than books.  
—Cultivate.

**(3.)—MOTIVE TEMPERAMENT MODERATE**

The bone and muscular system is somewhat deficient; the form and features are deficient in framework; there is little power of physical endurance; dislike physical exertion, or long mental application. The energies are lacking in aggressiveness, the feelings in constancy, the conscience in stability, the will in firmness, the ambition in persistency, the sentiments in fixedness, the mind in continuity and the character in individuality. These natural tendencies may be greatly modified by the strength of the Vital and Mental Temperaments or brain development. With the Vital 6 or 7 are rather small boned, but plump and well formed; are inclined to be sympathetic, sentimental and emotional; if the Mental is also good will be fervent, brilliant, excitable, enthusiastic and sensitive; may have splendid business talents, much taste, refinement and delicacy of feeling; if the Organic Quality be good will be especially refined, poetic, artistic and sentimental; with low Organic



Quality and deficient Mental Temperament, the Vital strong have soft unstable physique, unreliable character, sluggish intellect and ungovernable appetites.—**Cultivate.**  
**(2.)—(1.)—MOTIVE TEMPERAMENT WEAK AND VERY WEAK**  
 Are sadly deficient in bone and muscle, physical energy and mental stability; are emotional, transient and fickle; should cultivate the muscles assiduously.—**Cultivate.**

#### TO CULTIVATE MOTIVE TEMPERAMENT

To strengthen the muscles use them; study the anatomy so as to be able to bring all the muscles into play. Exercise to be beneficial and effectual, must be general, regular and moderate rather than violent; the amount must be determined by the constitution but every one should take sufficient exercise each day to be physically tired at night. By the constant use and contraction of the muscles they will become strong and firm and the ligaments and bones will be enlarged. Children in whom this Temperament is deficient should be allowed to play in the open air, given tasks to perform that require physical exertion, allowed to run, romp, climb, play ball, skate, row, do anything and everything that requires muscular exertion and physical activity.

#### TO RESTRAIN MOTIVE TEMPERAMENT

Use the muscles less and the brain more, convert the vital energies into thought, feeling and sentiment.

### VI.—MENTAL TEMPERAMENT.

#### (7.)—MENTAL TEMPERAMENT VERY STRONG

Have light build, spare form, quick motion, very large brain; are too intense, high strung, imaginative; too sensitive and refined; prone to overdo; given to extremes; sensitive, susceptible, too highly animated; greatly prefer study or light, quick work; are too much alive; are liable to early exhaustion and premature death.—**Restrain.**

#### (6.)—MENTAL TEMPERAMENT STRONG

Are very much like 7 only less in degree; naturally inclined to intellectual and moral pursuits, rather than animal pleasures. Are thoughtful, earnest and imaginative. With the motive Temperament 6 and the Vital 5 will be tough, wiry,

energetic, keen and highly aggressive; practical in execution, profound in planning; proficient in either the business, professional or literary world; have strong feelings, and if the Moral Sentiments predominate will be fond of occult sciences and psychological studies. If the Vital be 6 and the Motive only 3 or 4, will be especially inclined toward light literary work or business where variety is afforded; will be intensely emotional, have refined but ardent feelings; more brilliancy than depth.—**Restrain.**

**(5.)—MENTAL TEMPERAMENT GOOD.**

Are well endowed with mental power; are capable of accomplishing much in the way of business, mechanics, books or the professions; the natural bent of the life will depend much upon the relative strength of the other temperaments and the Organic Quality.

**(4.)—MENTAL TEMPERAMENT AVERAGE**

Have fair mental power if it be properly called out, but must be thoroughly cultured to accomplish much in the way of study or literary work. With the Motive 6 or 7, are more inclined towards manual labor than study; with the Vital strong, prefer business, stocks and trade to books or hard work —**Cultivate.**

**(3.)—MENTAL TEMPERAMENT MODERATE**

Do not like study; are rather slow to learn, dull of comprehension; not very highly animated; feel and enjoy in a limited degree: are pretty well satisfied to enjoy the appetites and pleasures of this life without worrying about the future. With the Motive and Vital 6 or 7, are powerful in animal force, but decidedly deficient in animation, sentiment, imagination and refinement.—**Cultivate.**

**(2.)—(1.)—MENTAL TEMPERAMENT WEAK AND VERY WEAK**

Have a small brain, blunt, coarse features, dull eye, expressionless face, low retreating forehead; are exceedingly dull of comprehension, deficient in judgment; have a poor memory, a dislike for books, coarse feelings, little or no sentiment; are void of imagination; are decidedly animal.—**Cultivate.**

**TO CULTIVATE MENTAL TEMPERAMENT**

Avoid all coarse meats, pork, sausage, etc.; the coarser vegetables; direct the forces more to the brain; strive to feel more intensely, to enjoy more keenly; have a high ideal and bend every energy in that direction; give more expression to the sentiments, since expression of any power strengthens it: strive to appreciate beauty and poetry in books and nature; study the fine arts; spend a few moments each day with the poets; read, study, imagine, invent; learn to think independently; have an opinion on all subjects; avoid all low associates; give less time and thought to appetite, business and manual exercise and more to intellectual improvement; associate and converse with intelligent people; most of all study human nature in all its phases as this, more than any other study, will call into play all the mental powers.

**TO RESTRAIN MENTAL TEMPERAMENT**

Rigidly avoid tea, coffee, tobacco, liquor, condiments, excitement, worry and all extremes physical or mental. Direct the forces towards the muscles and the strengthening of the vital organs; strive to relish the food, physical pleasures and manual labor more and study books and sentiment less; live more in the real and less in the ideal; be more practical and less theoretical; be more substantial and less artificial; learn to do the ordinary things of life without becoming so animated, intense and positive; sleep, eat and work more; think and feel less.

**ALIMENTIVENESS.—No. 1.****(7.)—ALIMENTIVENESS VERY STRONG**

Relish the food in the highest degree; are apt to sacrifice everything to satisfy the palate; allow the thought to have altogether too much influence upon the character; are very prone to over-eat; never stop as long as a thing tastes good or until in misery; are very apt to suffer from dyspepsia. From taking more food than nature requires, the system is apt to become clogged and the brain fatty, the temperament sluggish, the feelings gross and the mind dull. Must curb

the appetite, let wisdom attend or gluttony will rule to ruin.—**Restrain.**

**(6.)—ALIMENTIVENESS STRONG**

Have a hearty relish for food; are prone to over indulge; want everything well cooked; with strong Acquisitiveness lay up an abundance of food for future use, keep the store-house well filled, want the best the market affords and make eating a prominent factor in all the labors and pleasures of life.—**Restrain.**

**(5.)—ALIMENTIVENESS GOOD**

Relish the food, but are not inclined to over eat; enjoy the meal hour but may sacrifice it to other things; are not controlled by the appetite, yet are apt to eat quite sufficient.

**(4.)—ALIMENTIVENESS AVERAGE**

Are like 5 only less in degree.

**(3.)—(2.)—ALIMENTIVENESS MODERATE AND WEAK.**

Give too little thought to the selection and preparation of food; eat with little relish; are apt to sacrifice the meal hour to business or study; eat rather to live; feel but little hunger, even when the system is actually suffering for the want of nourishment; are apt to be a poor cook and provider; with more appetite would have more vitality, life and pleasure.—**Cultivate.**

**(1.)—ALIMENTIVENESS VERY WEAK**

Have very little relish for food; judgment should supply the deficiency that the body may be well nourished with an abundance of plain wholesome food.—**Cultivate.**

**TO CULTIVATE ALIMENTIVENESS**

First see to it that the digestive and assimilative functions are normal, with these strong, appetite is seldom wanting; then carefully select the best of these things relished most; have the table furnishings attractive; dine with congenial happy companions; give everything up to the relishing of the meal; eat slowly and let pleasant thoughts seasoned with the ludicrous and mirthful attend.



## TO RESTRAIN ALIMENTIVENESS

First remove the unnatural hankering and irritation resulting from inflammation of the stomach by a rigidly spare non-stimulating diet, avoid everything in the way of condiments, tobacco and stimulants; drink very little with the food, but abundantly of pure water two hours after meals; then subject the Appetite to judgment, if necessary lay out a reasonable allowance, eat that very slowly, that it may better satisfy the Appetite, and when that is eaten, leave the table, even though you feel hungry; the abnormal appetite will gradually diminish, if thus constantly restricted.

## VITATIVENESS.—NO. 2.

## (7.)—VITATIVENESS VERY STRONG

Cling to life with the utmost tenacity; resist every approach of death and injury with all the powers of energy and will; will never say die; are selfish in this particular; will sacrifice others rather than self; are overly interested in the life of friends and loved ones; even the thought of death brings an irresistible shudder.—**Restrain.**

## (6.)—VITATIVENESS STRONG

Set a very high estimate upon life and will resist disease to the last; with the other propensities strong will manifest great courage in self preservation; with very strong Caution will avoid all dangerous travel, exposure to disease, and everything that threatens life; become greatly excited and unduly alarmed at the approach of danger; with strong Hope greatly enjoy the thought of eternal life, but with weak Hope and an uncultured intellect dread death as annihilation.—**Restrain.**

## (5.)—VITATIVENESS GOOD.

Are like 6 only less in degree; cling tenaciously to life; yield reluctantly to disease, and are not inclined to give up without a persistent contest.

## (4.)—VITATIVENESS AVERAGE.

Love life and earnestly cling to it, yet are somewhat lacking in the power to resist disease; should set a higher estimate on the continuity of existence.—**Cultivate.**

**(3.)—(2.)—VITATIVENESS MODERATE AND WEAK**

Are deficient in the love of life; lack the impulse of self preservation; yield too readily to destructive forces; are too submissive to invading foes; are apt to be careless about personal welfare; with weak Caution are even reckless; take undue exposures and under heavy pressure or great mental disturbance may feel inclined to suicide; may cling to life on account of family, business or the gratification of other powers, but not for the mere sake of existence.—**Cultivate.**

**(1.)—VITATIVENESS VERY WEAK**

Cling to life only to gratify other elements or for the good of others; have no special fear of death and are not even greatly disturbed at the thought of death as an unending sleep.—**Cultivate.**

**TO CULTIVATE VITATIVENESS**

Place a higher estimate upon life and its privileges perfect the health; direct the energies; quicken the feelings; feed the mind and perfect the sentiments, that every action may give pleasure, every impulse joy, every thought expansion, every sentiment beauty, so that life here and hereafter may have a new charm. Make the protection and perfection of life paramount; call energy, force, caution and will to the aid of Vitativeness in the resistance of disease.

**TO RESTRAIN VITATIVENESS**

Avoid a morbid love of life and dread of death; think less of life and more of its achievements; less of the present life and more of its future perfection; overcome the fear of exit from this life by being prepared to meet the demands of the next.

**EXECUTIVENESS—No. 3.****(7.)—EXECUTIVENESS VERY STRONG**

Are extremely aggressive, active, energetic; can't be still; delight in doing, undertaking, dispatching work, business, study and whatever is to be done; take pleasure in destroying, uprooting, cutting down whatever stands in the way or impedes progress; have extraordinary executive ability;

can endure pain without flinching and, if need be, inflict it upon others; when angry are most bitter and with low Organic Quality or diseased nerves may resort to violence, cruelty, revenge and crime.—**Restrain.**

**(6.)—EXECUTIVENESS STRONG**

Are like 7 only less in degree; are aggressive, active, energetic and forcible; when angry are inclined to be bitter and severe; with strong Language will express indignation with scathing, cutting epithets; with weak Kindness are merciless to enemies; with strong Conscience are quick to execute the law; with moderate Moral Sentiments are not adverse to killing animals and are fond of flesh meats. Must give wise direction to Executiveness and keep the anger under perfect control.—**Restrain.**

**(5.)—EXECUTIVENESS GOOD**

Are fairly aggressive and energetic; will manifest a good degree of activity and push in business; are usually found doing but not inclined to overdo; are usually good natured, but when angry may be vindictive, indignant and severe, but with strong Caution the anger is more apt to expend itself in words than in acts of violence.

**(4.)—EXECUTIVENESS AVERAGE**

Are like 5 only less in degree.—**Cultivate.**

**(3.)—(2.)—EXECUTIVENESS MODERATE AND WEAK**

Are lacking in executive power; too easy; too slow; are constitutionally tired; deficient in snap, thunder, fire; too tender hearted: too easily imposed upon; deficient in the push requisite for the highest order of success; have very little temper, and even when angry are not apt to be severe; can neither withstand nor inflict pain, and dislike to hurt, injure or take the life of anything.—**Cultivate.**

**(1.)—EXECUTIVENESS VERY WEAK**

Are almost destitute of aggressiveness or the inclination to do.—**Cultivate.**

**TO CULTIVATE EXECUTIVENESS**

Put action into energy, force into doing; see how much can

be accomplishel in a given time; undertake more and go right through it; put more snap, vim and intensity into every action; have an object in life and then stir up the energies to its accomplishment; work with head and hands; climb hills; take active exercise; execute plans, defend the right; fight public evils; always be found in the execution of something and ready to manifest a righteous indignation against wrong.

#### TO RESTRAIN EXECUTIVENESS

Avoid overdoing; go slow; undertake less; rest more; take life easy; don't worry; use very little animal food; think twice before you speak or act; when angry count ten before expressing it; avoid destroying, torturing or killing; do not think of cruelty; keep away from all places of torture and torment; be tender and kind to everything that lives; subject all energy and execution to the wisdom of intellect and the guidance of the Moral Sentiments. Use very little if any animal food.

### SEXUALITY—No. 4.

#### (7.)—SEXUALITY VERY STRONG

Are extremely warm hearted, loving, magnetic and are irresistibly attracted by the opposite sex; when under the influence of this power are very gentle, sympathetic and kind to the loved one; must have some one to love and reciprocate the affections; without love everything seems to go wrong and even life is a failure; all the other feelings, sentiments, ambitions and thoughts are too much under the control of this master feeling, and if the Moral Sentiments be weak or prone to abuse this power.—**Restrain**

#### (6.)—SEXUALITY STRONG

Are like 7 only less in degree; very loving, warm hearted and affectionate; a great admirer of personal beauty as well as intellectual attainments in the opposite sex; should carefully control the love element that it may only exert an influence for good and thereby be a blessing for self and others. With fine Organic Quality will be extremely poetic and sentimental in the love nature; with strong Kindness are very tender towards the loved one; with strong Secre-



tiveness may be reserved, but with Secretiveness and Caution moderate are too gushing, trusting, outspoken and are very apt to suffer from the selfishness of others, are apt to love not wisely but too well.—**Restrain.**

#### SEXUALITY GOOD

Are loving and affectionate towards the opposite sex; sufficiently ardent but can usually control the desires; have quite enough of the love nature, but are apt to be controlled by the stronger elements of the mind.

#### (4)—(3)—SEXUALITY AVERAGE AND MODERATE

Are fairly warm hearted, and affectionate towards the object of the affections; appreciate the opposite sex, but are not especially controlled by them; can enjoy the marriage relation but need to have the love nature called out by a loving companion. With strong Conjugality and a congenial companion would be most faithful, constant and true, neither seeking nor desiring the affections of others; with strong Secretiveness are very apt to disappoint the companion by giving too little expression to love.—**Cultivate.**

#### (2)—(1)—SEXUALITY WEAK AND VERY WEAK

Are very indifferent towards the opposite sex; are very tame in the affections and with weak Kindness are cold and uncompanionable; with strong Conjugality may select a companion, but it is rather from a business or intellectual standpoint than from a desire to exchange affections.—**Cultivate.**

#### TO CULTIVATE SEXUALITY

Go much in the society of the opposite sex; observe closely and strive to fully appreciate their excellencies, overlooking their faults and admiring their virtues; be as courteous, tender, kind and obliging as possible: especially, associate with those having a very strong, loving, magnetic nature: since like excites like, love excites love. To associate with a loving nature will call out this power faster than in any other way; under such associations, strive to feel and respond to the strong affections of the other, if married elevate the love to a purely soul sympathy and strive to ad-

mire all that is good, lofty and sentimental in the conjugai mate. Love to be strong and pure must draw its sustenance from the skies rather than from the earth.

#### TO RESTRAIN SEXUALITY

See to it that the appetites are not perverted, so that love is unduly inflamed; strive to live more in the intellectual and moral; avoid all books of fiction or conversation of a character calculated to excite affection; seek the association of the opposite sex only for the interchange of pure thoughts, lofty sentiments and soul sympathy; remember that the force needs directing rather than restraining, for if manifested only toward the companion or in that higher communion of soul with soul it can only bring pleasure; avoid bringing everything to the plane of affection and do not allow the ardent affections to go out and excite love in others only to pass them by and leave them disappointed.

#### COMBATIVENESS—No. 5.

##### (7.)—COMBATIVENESS VERY STRONG

Are extremely energetic, forcible and very busy; are bold, fearless, courageous; can face danger without flinching and coolly stare death in the face; love contention; seek opposition; overcome all obstacles; will not give up. With strong Approbation and Language are apt to be boisterous and bombastic; with strong Conscience defend right and principle; strong Reasoning Powers are very argumentative with Moral Sentiments moderate are apt to be quarrelsome, contentious and revengeful.—**Restrain.**

##### (6.)—COMBATIVENESS STRONG

Are brave, resolute, fearless, determined; drive whatever is undertaken hard; are cool and deliberate in time of danger. With strong Friendship are quick to defend friends; with strong Inhabitiveness are very patriotic; with strong Self Reliance will defend personal interests; with mental qualities moderate and a strong muscular system will manifest great physical energy.—**Restrain.**

**(5.)—COMBATIVENESS GOOD**

Are as described in 6 only less in degree; are energetic and enterprising in business; have sufficient force and courage, but the direction of its manifestations will be determined largely by the stronger powers.

**(4.)—COMBATIVENESS AVERAGE**

Are moderately energetic in the direction of the stronger powers of the mind, but are not very spirited, enterprising or forcible; may be combative and argumentative when thoroughly aroused, but require the support of other elements to be brave, cool and deliberate; with a sluggish Temperament are irresolute and lazy.—**Cultivate.**

**(3.)—(2.)—COMBATIVENESS MODERATE AND WEAK.**

Are lacking in energy, enterprise, courage and force; are too ease-loving and indolent; lack the push to make business a success; the pluck to overcome obstacles and perform difficult tasks; the courage to stand by convictions; the bravery to meet opposition; the valor to face the enemy and the hardships of life. With weak Self Reliance are afraid to undertake anything, to stand up for rights, and are prone to say "I can't."—**Cultivate.**

**(1.)—COMBATIVENESS VERY WEAK**

Have neither energy, enterprise nor courage.—**Cultivate.**

**TO CULTIVATE COMBATIVENESS**

See to it that the physical forces are strong, then encourage an energetic, progressive, determined, bold, defiant, resolute spirit; "get up and git"; overcome obstacles; meet opposition; engage in debate; defend principles; discuss politics, religion, social ethics; take sides on every question and defend your proposition; put force and enterprise into whatever you do.

**TO RESTRAIN COMBATIVENESS**

Take the opposite course from the above; avoid overdoing; give diversity to your energy; avoid contention and argument; avoid all places of gaming, fighting and brawling society; keep the temper under perfect control; never give way to anger and wrath; cultivate a pleasant amiable manner, that there may be courage with gentleness.

**SECRETIVENESS—No. 6.****(7.)—SECRETIVENESS VERY STRONG**

Are very reserved, sly, non-committal; too secretive to be strictly honest; love to surround everything done in mystery; enjoy surprising others; are seldom if ever fully understood; are unable to confide, and even the best friends do not understand and may greatly misjudge the motives. With moderate Conscience are sly, tricky, foxy, double dealing, untrustworthy and with strong Acquisitiveness may both lie and cheat, if guilty of any crime or misdemeanor will never tell of it.—**Restrain.**

**(6.)—SECRETIVENESS STRONG**

Are like 7 only less in degree; have great natural reserve, splendid self control; are inclined to keep everything hidden; with very strong Conscience may be honest but will be discreet and guarded and never caught in a corner.—**Restrain.**

**(5.)—SECRETIVENESS GOOD**

Evince much self control; usually keep the plans well covered; confide with the few rather than the many; with an active temperament and moderate Caution may be too expressive at times; with strong Approbation take the popular side of subjects; with Conscience strong are upright and truthful, but discreet and sufficiently reserved.

**(4.)—SECRETIVENESS AVERAGE**

Maintain a fair degree of self government, except under excitement or heavy pressure, when the whole mind is apt to gain expression; are fairly reserved; can usually control the feelings dislike deception; are not very good in playing the part of another and are apt to be a little too candid for self protection.—**Cultivate.**

**(3.)—(2.)—SECRETIVENESS MODERATE AND WEAK**

Are too transparent and outspoken; pursue an open, direct course; all feelings, emotions and desires are too plainly manifested in the actions, expressions and language; express opinions too unguardedly; are too unsuspecting; too trusting; and not sufficiently circumspect in conduct; in



business prefer the one priced system, and can not bear to barter or "jew down" another's price; are not good in deception, are apt to be detected and exposed. With strong Friendship are sincere and open hearted, too susceptible and communicative; with strong Conscience tell the truth, the whole truth, in a direct, straight-forward unreserved manner and despise deception and hypocrisy above everything in human nature; choose direct and unequivocal modes of expression; are apt to expose faults as readily as virtues and should strive to be more judicious, reserved, self possessed and discreet.—**Cultivate.**

(1.)—**SECRETIVENESS VERY WEAK**

Are perfectly transparant and but for the action of other powers disclose everything.—**Cultivate.**

**TO CULTIVATE SECRETIVENESS**

Remember that to be too outspoken, transparent, communicative and unguarded is a constitutional weakness; should supply by intellect what is lacking in instinct; strive to control and suppress every emotion and sentiment; be guarded in every expression; make acquaintances carefully and confide only in the few that are kown to be reliable; watch everybody; **make it a rule of life never to tell a secret even to the most intimate friend, that could injure, should he become an enemy.**

**TO RESTRAIN SECRETIVENESS**

Cultivate a direct, straight forward, candid, unequivocating manner; be outspoken and direct; give full expression to higher sentiments; reveal the inmost thoughts to others; confide in loved ones; express the wishes, desires and appreciations with unquestionable directness and frankness.

**IMITATION—No. 7.**

(7.)—**IMITATION VERY STRONG**

Have remarkable powers of imitation; can copy, pattern after, mimic, personate, with wonderful ease and perfection; every feeling and sentiment seems to reflect whatever is thrown upon it; are so imitative as to be inclined to be

simply the counterpart of the environments; are a perfect mimic; see 6.—**Restrain.**

(6.)—**IMITATION STRONG**

Are like 7 only less in degree; have a wonderful faculty and ability to copy and imitate from others. With strong Mirthfulness and the Motive Temperament are a perfect mimic; with the propensities strong will imitate animals; with Human Nature strong will personate character; with good Language learn languages very easily; with strong Tune imitate tones of voice or music from having heard them once; with strong Perceptive Faculties and Constructiveness can make anything after a pattern, with Ideality added can succeed as an artist.

(5.)—**IMITATION GOOD**

Are quite successful in imitating where this sentiment combines with stronger faculties.

(4.)—**IMITATION AVERAGE**

With strong Constructiveness may work well after a pattern; with strong Mirthfulness mimic quite well; with artistic powers good copy fairly well; are not especially gifted in imitating anything; with good intellectual powers are more original than imitative.—**Cultivate.**

(3.)—(2.)—**IMITATION MODERATE AND WEAK**

Have little ability or inclination to copy, imitate, mimic or pattern after; with strong Self Reliance and Firmness are distinctive and eccentric in character; non-conformative in manner; are substantially like self; find it difficult to learn by imitation; with fine mechanical powers may work well after personal plans; as a writer or a speaker would be original and odd in style.—**Cultivate.**

(1.)—**IMITATION VERY WEAK**

Are almost incapable of imitating or copying; experience great difficulty in reproducing tones, manners or patterns.—**Cultivate.**

**TO CULTIVATE IMITATION**

Strive to imitate the voice, manners, expressions, gestures

and styles of others; copy; work after patterns; reproduce with all the perfection possible former thoughts, feelings and actions as well as those of others; think of the expressions that certain feelings would give; then give them.

#### TO RESTRAIN IMITATION

Retain your own individual personality; avoid patterning and copying after anyone.

### MIRTHFULNESS—No. 8.

#### (7.)—MIRTHFULNESS VERY STRONG

Are extremely fond of the ludicrous; are always laughing and making others laugh; are naturally witty, jolly and fun-loving; see 6.—**Restrain.**

#### (6.)—MIRTHFULNESS STRONG

Are like 7 only less in degree; with strong energies take great delight in frolicsome sports; with strong Social Feelings are always joking and jesting and getting a laugh on a friend; with strong intellectual powers say very witty things; with good memory retain every comic joke and witicism heard or read; with strong Moral Sentiments believe in a mirthful Christianity and a laughing faith.

#### (5.)—MIRTHFULNESS GOOD

Are fond of mirth, enjoy a good joke, and where mirth combines with stronger elements are quite witty and can fully appreciate the ludicrous.

#### (4.)—MIRTHFULNESS AVERAGE

Rather inclined to be serious; appreciate wit and humor when others produce it; may by Constructiveness and the intellectual powers originate witty sayings and retain those heard, but are not naturally witty.—**Cultivate.**

#### (3.)—(2.)—MIRTHFULNESS MODERATE AND WEAK

Are serious, sedate, sober-minded and have little appreciation for wit or humor; with strong Self Reliance, Firmness and Secretiveness are dignified, stiff and seem afraid to smile for fear of cracking the face; fail to appreciate a joke and never see the funny side of anything.—**Cultivate.**

**(1.)—MIRTHFULNESS VERY WEAK**

Are never mirthful, seldom laugh and are altogether too serious.—**Cultivate.**

**TO CULTIVATE MIRTHFULNESS**

Laugh at whatever is laughable; strive to appreciate the witty and mirthful; read books of humor; attend entertainments of a mirthful character; dispel every feeling of gloom; laugh and the world will laugh with you.

**TO RESTRAIN MIRTHFULNESS**

Subject mirth to intellect and the sense of propriety that it may only have proper expression and by all means avoid poisoning the arrow of repartee with the gall of satire.

**INDIVIDUALITY—No. 9.****(7.)—INDIVIDUALITY VERY STRONG**

Are an extremely close observer; notice everything in detail; individualize everything—tones, odors, tastes, thoughts and feelings, as well as material things that can be seen by the eye; do not like anything mixed; want every line in a picture brought out distinctly; observe too much to have time to think; see 6.—**Restrain.**

**(6.)—INDIVIDUALITY STRONG**

Are like 7 only less in degree; notice everything in detail; with strong Human Nature and Comparison observe everything that people say or do; are a careful student of character. With strong Conscience are quick to discern the lines of right from those of wrong; with strong Order and Ideality are quick to see anything that is misplaced; with strong Time and Tune, are quick to discern distinctiveness of tones.

**(5.)—INDIVIDUALITY GOOD**

With an active Temperament are quick to notice the individuality of things and where this faculty combines with other strong ones are quite a close observer and inclined to notice everything in particular.

**(4.)—INDIVIDUALITY AVERAGE**

Are like 5 only less in degree.—**Cultivate.**



**(3.)—(2.)—INDIVIDUALITY MODERATE AND WEAK**

Are somewhat deficient in observing power; see things in general rather than in particular; are apt to be indefinite in construction, to blend and mix thoughts and sentiments; lack distinctiveness of conception. With strong Order will observe things that are out of place; with strong Color will notice hues; with strong Form and Weight may notice whatever is out of true and plumb, but will only take cognizance of individual things as this faculty is prompted by stronger ones.—**Cultivate.**

**(1.)—INDIVIDUALITY VERY WEAK**

Only notice things in general.—**Cultivate.**

**TO CULTIVATE INDIVIDUALITY**

Study and observe everything in detail; classify and arrange, thoughts and conceptions of things so that everything may have its distinctive individuality in the mind; especially study the primary elements of mind and learn to recognize them as such; notice the peculiarities of people and whatever comes under the observation; after having glanced down the street or into a room see how many things you can recall that the eye has covered.

**TO RESTRAIN INDIVIDUALITY**

Observe and individualize less, think and generalise more.

**TUNE No. 10.****(7.)—TUNE VERY STRONG**

Have most remarkable perception and memory of tones; are a musical genius; learn tunes by hearing them once; can distinguish the slightest variation in tones and appreciate their most complex harmonies; are greatly annoyed by discord.

**(6.)—TUNE STRONG**

Are passionately fond of music; have splendid perception of harmony; with strong Ideality, Constructiveness and Time excel with instrumental music, with Imitation added excel in vocal music: with good Eventuality recall any tune that has once been learned.

**(5)—TUNE GOOD**

Have a good ear for music, and if the other musical Faculties are strong can by practice excel.

**(4.)—TUNE AVERAGE**

Are like 5 only less so; distinguish tones quite readily; with practice succeed fairly well with simple harmonies but do not grasp or appreciate the more complex music, neither are the modulations of the voice very harmonious; with strong Ideality enjoy much more than are able to produce.  
—Cultivate.

**(3.)—(2.)—TUNE MODERATE AND WEAK**

Are rather deficient in conception, memory and appreciation of tones; with the Perceptive Faculties, Ideality and Constructiveness strong may learn to play by note, but the effort will be quite mechanical; in singing will be unable to appreciate the finer modulations and are quite incapable of expressing the feelings in song.—Cultivate.

**(1.)—TUNE VERY WEAK**

Can scarcely distinguish one tone from another.—Cultivate.

**TO CULTIVATE TUNE**

The cultivation of this faculty to be effectual should begin quite early in life; strive to distinguish variety and harmony of tones; practice vocal and instrumental music; note the difference in the voices of people; strive to appreciate the more complex harmonies; put feeling and soul into music.

**TO RESTRAIN TUNE**

Is seldom necessary except where music usurps the time that should be given to other faculties.

**FORM—No. II.****(7.)—FORM VERY STRONG**

Are extremely close observers of forms, outlines and configurations; must get everything into some shape; have remarkable memory of faces; see differences where most people would declare that things were exactly alike; are inclined to reduce even the most abstract thoughts to imagery; never forget the shape of anything; see 6.

**(6.)—FORM STRONG**

Have a remarkable memory for faces and forms. With strong Constructiveness remember the shape of every piece in a machine; with strong Ideality and Imitation copy perfectly; with Weight can excel in penmanship and drawing; seem able to photograph everything in the mind and hold it for future use; with strong Locality will see the form and location of everything that impressed the mind in early life as perfectly as though it were yesterday; with active imagination and disordered nerves see everything in dreams and are often horrified by frightful images.

**(5.)—FORM GOOD**

Are quite accurate in estimating and forming conceptions of forms; have a good memory of faces, and with strong Individuality notice the peculiarities of everything.

**(4.)—FORM AVERAGE**

Are like 5 only less in degree; can remember forms well but are not remarkable for the conception of outlines, nor able to copy, reproduce or remember perfectly details in forms.—**Cultivate.**

**(3.)—(2.)—FORM MODERATE AND WEAK**

Fail to get a clear conception of the configurations of things; often forget faces; as mechanics find it difficult to make two things alike by the eye; cannot succeed well in free-hand drawing. With strong Individuality see things without taking cognizance of their peculiarities; with strong Locality remember places much better than faces; with moderate Ideality and Imitation find it almost impossible to write an even hand, and fail wherever the forms of things must be considered.—**Cultivate.**

**(1.)—FORM VERY WEAK**

Are almost incapable of recognizing distinctness of forms.—**Cultivate.**

**TO CULTIVATE FORM**

Observe in detail the outline, form, shape, construction and distinguishing features of everything and make a practice of recalling to the mind these outlines; make a study of

the natural sciences, especially study human nature; observe the peculiar form and outlines of every face closely, that each feature may become distinctively fixed in the mind; mechanical work, especially turning and getting out curves, sketching, outlining and reproducing the forms of mental images will greatly strengthen this faculty.

### COLOR—No. 12.

#### (7.)—COLOR VERY STRONG

Have wonderful natural taste and talent in the perception of colors; can distinguish hundreds of tints and shades; carry the memory of colors in the mind and can match or reproduce them long afterwards; are passionately fond of colors and are delighted with the variegated foliage of the forest or the delicate tints in the flower.

#### (6.)—COLOR STRONG

Are like 7 only less in degree; are extremely fond of colors; with fine Organic Quality, strong Ideality, Imitation, Form and Size have great natural taste and talent for painting, coloring or decorating, as a writer or speaker will wreath colors into bouquets of beautiful metaphors; with strong Inhabitiveness will have the yards and house filled with flowers and ornamental shrubs.

#### (5.)—COLOR GOOD

Appreciate colors in a high degree and if the other Perceptive Faculties and Ideality are strong show much skill and taste in their selection and arrangement.

#### (4.)—COLOR AVERAGE

Have only a fair conception and memory of colors; can easily distinguish the primary colors but can not excel in blending.—Cultivate.

#### (3.)—(2.)—COLOR MODERATE AND WEAK

Are naturally deficient in the power to discriminate colors; with strong Ideality, Form and Size greatly prefer crayon work to painting, and plain gray to "the coat of many colors;" have great difficulty in matching colors perfectly and



can not work where delicate shades have to be considered.  
—**Cultivate.**

**(1.)—COLOR VERY WEAK**

Can barely tell the primary colors and are unable to distinguish shades and can never remember the colors of the hair, eyes or dress of those met.—**Cultivate.**

**TO CULTIVATE COLOR**

Carefully observe every tint and shade; practice matching, mixing and blending; observe closely the effects of one tint upon another and strive to appreciate the beauty of their harmonious blendings.

**LOCATION—No. 13.**

**(7.)—LOCATION VERY STRONG**

Have a remarkable perception and memory of locations; keep the absolute and relative position of things perfectly in the mind; have an insatiable longing to travel; enjoy reading books of travel; are not easily turned round.—**Restrain.**

**(6.)—LOCATION STRONG**

Have a splendid memory of place and with strong Order will have a place for everything; will be able to tell which side of the leaf and in what part of the book anything that is read is located; will insist on telling where a thing occurred; excel in the study of geography; with strong Constructiveness remember the relative position of every stick of timber in a building or every piece of a machine; are naturally fond of travel.

**(5.)—LOCATION GOOD**

Have a good memory of places and can generally find the way without difficulty; are fond of travel, but with strong Inhabitativeness prefer to remain in one place.

**(4.)—LOCATION AVERAGE**

Are like 5 only less in degree; with the observing powers moderate are apt to get turned around or lost; remember the location of things fairly well only.—**Cultivate.**

**(3)—(2)—LOCATION MODERATE AND WEAK**

Find it quite difficult to remember places; are easily turned around; often lose the direction; with moderate Eventuality are always forgetting where they place things, can not remember where they read a thing; prefer home to travel; dislike the study of geography; find it extremely difficult to remember the relation of one place to another.—**Cultivate.**

**(1)—LOCATION VERY WEAK**

Can scarcely remember the location of the most familiar objects.—**Cultivate.**

**TO CULTIVATE LOCATION**

Observe closely the absolute and relative position of everything; make a careful study of geographical locations, then strive to recall the direction of one place from another; have a place for everything and learn to associate the place with the thing; travel and see places.

**TO RESTRAIN LOCATION**

Subject Location to reason and business interests that the roving disposition that it gives, may not prove detrimental to other interests.

**CASUALTY No. 14.****(7.)—CAUSALITY VERY STRONG**

Are decidedly original; have wonderful preception of first principles; reason intuitively from cause to effect are theoretical, logical and philosophical; can take broad, comprehensive views; must have a reason for everything; are naturally inquiring; see 6.—**Restrain.**

**(6.)—CAUSALITY STRONG**

Are like 7 only less so; are original in thought and logical in conclusions. With strong Ideality and Constructiveness have wonderful creative power; with strong Moral Sentiments are a moral philosopher; with strong Kindness and moderate Conscience are broad in the sympathies and a Universalist in belief; with strong mechanical powers a

natural inventor; with strong propensities are argumentative and political; with strong Language talk ideas; with moderate Eventuality and Perceptive Faculties are too theoretical to be practical and are often absent-minded and are prone to forget details.

**(5.)—CAUSALITY GOOD**

Have good reasoning power; readily adapt ways and means to secure desired ends; with the other intellectual faculties strong have excellent reasoning powers; are subject to the combinations given in 6 only in a less degree.

**(4.)—CAUSALITY AVERAGE**

Can plan and reason fairly well where Causality works with stronger faculties but are not very original; know more by observation and reading than reflection; are better at executing than planning.—**Cultivate.**

**(3.)—(2.)—CASUALITY MODERATE AND WEAK**

Are deficient in originality of thought; fail to see relation between cause and effect except as pointed out by others With strong Constructiveness and Imitation may work well after a pattern but are not good in planning; with strong Perceptive Faculties are decidedly practical; with the literary faculties and Comparison strong may take an excellent education, become an encyclopedia of facts and write or speak with much proficiency but can never be original; with the other intellectual faculties moderate are sadly deficient in judgement, the power to think or reason; are incapable of mastering the higher branches of study, especially in mathematics and philosophy.—**Cultivate.**

**(1.)—CAUSALITY VERY WEAK**

Are totally wanting in originality and are incapable of reasoning beyond the most simple combinations.—**Cultivate.**

**TO CULTIVATE CAUSALITY**

Think; put together what is known; study the relations between cause and effect; always ask "Why?" "How?"; never be contented to know that a thing is so, but find out why it is so and what produced it; plan, invent, scheme;

contrive new ways of doing things; study logic and mental philosophy; never look or consult authority for a thing that is possible to learn by reflection.

#### TO RESTRAIN CAUSALITY

Simply avoid being too theoretical; remember that utility is the test of all plans, theories and philosophies.

### CAUTIOUSNESS.—No. 15.

#### (7.) CAUTIOUSNESS VERY STRONG

Are extremely careful; watchful; over anxious; afraid of making a mistake; always apprehending danger; afraid to travel; are too guarded in expressions; refuse to run risks; always prefer the safe sure way; are unable to decide for fear of making a mistake and if the nerves be disordered live in perpetual fear of impending calamities.—**Restrain.**

#### (6.)—CAUTIOUSNESS STRONG

Are cautious, guardel and careful; always on the lookout; provide against prospective dangers; make everything safe. With strong Approbation are over-anxious about what people may say; with strong Acquisitiveness very careful in investments; with weak Self Reliance are bashful and timid; with strong Courage may drive hard but are always careful; are overly watchful and concerned about every thing of personal interest.—**Restrain.**

#### (4.)—CAUTIOUSNESS GOOD

Are sufficiently prudent, careful and apprehensive of danger; look out well; are guarded in dicision but none too much so have quite sufficient of this feeling, except where it is controlled by stronger ones.

#### (4.)—CAUTIOUSNESS AVERAGE

Are fairly cautious, careful and prudent about those things in which special interest is manifested; are not easily frightened and may at times seem rash, reckless or imprudent.—**Cultivate.**



**(3.)—(2.)—CAUTIOUSNESS MODERATE AND WEAK**

Are somewhat lacking in the sense of fear; are unguarded in action; always taking undue exposures or chances; are reckless and imprudent; with moderate Secretiveness are always saying things that hurt other people's feelings. With strong Courage and an active Temperament are reckless in time of danger, with strong Approbation added will take great chances to secure the approval of others; are always making mistakes one way or the other from lack of caution.—**Cultivate.**

**(1.)—CAUTIOUSNESS VERY WEAK**

Have so little of this feeling that it does not perceptibly effect the character.—**Cultivate.**

**TO CULTIVATE COUTIOUSNESS**

Always be on the alert for the danger signal; count all the chances to lose; question the security and the fidelity of everything; be watchful of everybody; think twice before acting; when a thing is believed to be right, proper, safe, secure or reliable, go over it again so there can be no mistake; finally remember that imprudence is the one great weakness ever to be guarded against.

**TO RESTAIN CAUTIOUSNESS**

Be less apprehensive of danger; guard against the undue manifestation of this feeling by reason and judgment; call out Courage to allay fear and Firmness to sustain judgment; "Never cross the bridge till you get to it"; remember that most evils in life are mental illusions, therefore never worry or fear danger; be more outspoken, positive and decided.

**FRIENDSHIP—No. 16.****(7.)—FRIENDSHIP VERY STRONG**

Are extremely friendly, genial and hospitable; form strong attachments and find it extremely difficult to give up the old associates; are ready to make any sacrifice for friends; are greatly concerned in their welfare; are a friend in adversity as well as prosperity and are altogether too susceptible to

the influence, good or evil, of the friends. Must be extremely careful in the selection of friends and avoid taking friendship too much into business.—**Restrain.**

**(6.)—FRIENDSHIP STRONG**

Are friendly, sociable and affectionate; enjoy society in a high degree; with strong Kindness will divide the last morsel with a friend; with strong Acquisitiveness will work friendship into business; with strong Appetite enjoy entertaining friends at the festal board; with a practical intellect are always ready to advise friends and should direct this feeling carefully or may suffer from the weaknesses and failures of others.—**Restrain.**

**(5.)—FRIENDSHIP GOOD**

Are friendly with associates and readily form new acquaintances, but are not willing to sacrifice personal interest except Kindness be very strong; enjoy the associations of congenial company in a high degree, but can separate from them without any special feeling of loneliness; make friends rather than enemies.

**(4.)—FRIENDSHIP AVERAGE**

Are friendly and companionable toward the few rather than the many; become attached to those having similar likes and dislikes; are apt to place other interests above friendship; with strong Caution are slow in forming attachments and do not bind others with very strong bonds of affection.—**Cultivate.**

**(3.)—(2.)—FRIENDSHIP MODERATE AND WEAK**

Are rather cold and indifferent; form few attachments. With strong Intellectual Faculties may greatly enjoy the association with the thoughtful; with strong Moral Sentiments, enjoy religious communion, but with strong Caution and Secretiveness make very few close friends and never confide in them, and know no friendship in business.—**Cultivate.**

**(1.)—FRIENDSHIP VERY WEAK**

Are incapable of friendship and are governed in the association with others by other feelings.—**Cultivate.**

**TO CULTIVATE FRIENDSHIP**

Seek to associate with those whose dispositions are such as to make them congenial companions, go much in their society; speak to every one; shake hands often; entertain friends at home and abroad; by all means join some fraternal society and always be in attendance; enter more fully into the feelings, joys and pleasures of others.

**TO RESTRAIN FRIENDSHIP**

Be more exclusive; avoid making close attachments; go less into society; keep Friendship constantly under the control of judgment that it may not center on unworthy persons; do not allow friends to lead or influence for evil; be more self-containing and do not be so dependent on others for happiness.

**LANGUAGE No. 17.****(7.)—LANGUAGE VERY STRONG**

Have remarkable linguistic power; learn languages with great facility; are apt to be verbose and extravagant in the use of words; commit to memory and recite *verbatim* with but little effort; every gesture, look and motion is highly expressive. **Restrain.**

**(6.)—LANGUAGE STRONG**

Have great natural ability for learning languages; are never lost for a word. With strong Executiveness can be most bitter and sarcastic; with strong Ideality and Sublimity are rich in metaphor; with Individuality, Comparison and high Organic Quality added have great natural power as an orator; with an emotional Temperament become most ardent and pathetic as a speaker or writer; with the intellectual powers moderate talk incessantly and say but little.

**(5.)—LANGUAGE GOOD**

Have good powers of expression; usually speak directly; are a good conversationalist. With strong Caution and Approbation are careful in the selection of words, with strong

Secretiveness added can be evasive; with practice may excel in public speaking or as a writer.

**(1)—LANGUAGE AVERAGE**

Talk to the point; have considerable difficulty in learning foreign languages; with strong Eventuality have a fair verbal memory; will write better than speak; with strong Reasoning Faculties have excellent thoughts but are unable to fully express them.—**Cultivate.**

**(3.)—(2.)—LANGUAGE MODERATE AND WEAK**

Are not very expressive; with strong Secretiveness are perfectly non-committal and almost non-communicative; with the literary faculties strong may do well as a writer but not as a speaker; have great difficulty in committing to memory.—**Cultivate.**

**(1.)—LANGUAGE VERY WEAK**

Express the thoughts with great difficulty; have a most limited vocabulary of words.—**Cultivate.**

**TO CULTIVATE LANGUAGE**

First train the mind to clear definite thinking, a definite conception is pre-requisite to clear expression, then practice talking and writing; take up various subjects in the mind and formulate a discourse upon them; scan the language carefully to see that it expresses precisely what is required, nothing less, nothing more; read aloud from good authors, with the dictionary at hand, master every word; carry a pocket Webster; learn one or two new words each day; take part in all public meetings.

**TO RESTRAIN LANGUAGE**

Think more and talk less; avoid superfluity; be willing to listen as well as talk.

**CALCULATION—No. 18.**

**(7.)—CALCULATION VERY STRONG**

Are extremely accurate in counting and calculating; compute numbers as if by instinct; are a natural statistician and delight in figures, accounts and mathematical problems.



**(6.)—CALCULATION STRONG**

Are very fond of mathematics; with strong Causality enjoy complex problems; with good Eventuality and an active Temperament possess wonderful power for reckoning figures, casting accounts and are a "lightning calculator."

**(5.)—CALCULATION GOOD**

Have good natural ability for counting and calculating; readily comprehend the relation of numbers and with a favorable combination may excel in mathematics.

**(4.)—CALCULATION AVERAGE**

Are like 5 only less in degree; with strong Causality, Eventuality and assiduous training may do well in arithmetic, but with Causality weak are poor in mathematics.—**Cultivate.**

**(3.)—(2.)—CALCULATION MODERATE AND WEAK**

Are very limited in the power to comprehend the relation of numbers; find arithmetic a most difficult study and mathematics a puzzle; are not good in statistics and often make mistakes in the simplest calculations; are dull in figures and dislike statistics; with strong Time may remember dates and with good Eventuality may memorize a few practical rules but lack the calculation requisite for the highest order of success in business and will often make mistakes in accounts.—**Cultivate.**

**(1.)—CALCULATION VERY WEAK**

Can barely count and have no conception of the relation of numbers.—**Cultivate.**

**TO CULTIVAE CALCULATION**

Count, calculate, add, subtract, estimate, practice reckoning in the head; try to solve difficult problems; study the relation of numbers.

**TIME—No. 19.****(7.)—TIME VERY STRONG**

Are remarkably accurate in estimating time; can awake

at almost any desired minute; never forget when a thing occurred; keep time in walking or music as perfectly as the swinging of a pendulum; are greatly annoyed by any indefiniteness in time of dates.

**(6.)—TIME STRONG**

Are like 7 only less so; carry the time perfectly in the head; with strong Order must have a time for everything; with strong Eventuality never forget dates; with strong Appetite insist on having meals on time; with strong Ideality will move and do everything in perfect rhythm.

**(5)—TIME GOOD**

Estimate time quite correctly in the head, can keep time in music, walking etc., and with strong Order want everything on time.

**(4.)—TIME AVERAGE**

Have a fair memory of dates, but require practice to give proficiency in reckoning time and are not very accurate in estimating duration.—**Cultivate.**

**(3.)—(2.)—TIME MODERATE AND WEAK**

Have much difficulty in keeping perfect time; are unable to estimate duration with any practical degree of correctness; have a very indefinite memory of when things occurred; with moderate Eventuality forget even the day of the week or month and must have a watch and a calendar to keep even pace with the world.—**Cultivate.**

**(1.)—TIME VERY WEAK**

Have very little conception of the duration of time.—**Cultivate.**

**TO CULTIVATE TIME**

Have a time for everything; begin business, study, meals, rest, recreation and everything that makes up the routine of life at a given time and deviate as seldom as possible; practice beating time in music; keep step with others in walking; try to estimate time.

**EVENTUALITY—No 20.****(7.)—EVENTUALITY VERY STRONG**

Have a remarkably retentive memory of facts, circumstances, news, occurrences and passing events; are a natural historian; possess wonderful power of recalling whatever has once been known; and utterly miserable if you cannot get the news and passing events.

**(6.)—EVENTUALITY STRONG**

Are like 7 only less so; are a natural fact-gatherer; recall with great accuracy whatever has been once known; with strong Language can talk incessantly; with strong Locality can always remember where the thing occurred as well as what; with strong Causality remember causes and first principles; are fond of reading and acquiring knowledge.

**(5.)—EVENTUALITY GOOD**

Have a retentive memory of things, facts and general events with proper exercise are able to recall whatever has once been learned.

**(4.)—EVENTUALITY AVERAGE**

Have a fair memory but must assiduously cultivate it in order to carry an extensive fund of knowledge; experience some difficulty in recalling facts and events.—**Cultivate.**

**(3.)—(2.)—EVENTUALITY MODERATE AND WEAK**

Find it extremely difficult to memorize items and details; are unable to recall many things that have been clearly fixed in the mind but will readily recognize them when reproduced by others. With moderate Time and Calculation forget dates and statistics; with moderate Language are unable to commit and recite *verbatim*; with moderate Acquisitiveness forget values; with moderate Conscience and Caution forget obligations.—**Cultivate.**

**(1.)—EVENTUALITY VERY WEAK**

Are almost destitute of the power to recall.—**Cultivate.**

**TO CULTIVATE EVENTUALITY**

First see to it that the system is not clogged with a surplus

of bile from the excessive use of fats, greases, sweets, etc., or that the nerves are not partially paralyzed from strong tea coffee or other narcotics and that the brain is thoroughly supplied with pure blood that has been thoroughly oxygenized by deep breathing; this will give a physical possibility for memory culture. Secondly, read slowly, concentrate the mind upon it when being read; at the close of the chapter or period, think over and definitely fix in the mind the points that are to be remembered. The power to recall is governed largely by the definiteness and fixedness of the truth in the mind. Associate things that are difficult to remember with things that are easily recalled, that the one may suggest the other. Read and learn only such things as are of value, then make a practice of recalling and telling what has been read. Above all things avoid trashy literature, as nothing is more destructive to memory than the crowding through the mind what is to be at once dismissed. Learn some new fact every day; tax the memory by committing and reciting.

### CONJUGALITY—No. 21.

#### (7.)—CONJUGALITY VERY STRONG

Are extremely exclusive in the affections and demand the same exclusiveness on the part of the loved one; seem irresistibly impelled to select some one of the opposite sex as the sole object of the affections in whom everything is confided and on whom every good thing within the reach is lavished; are apt to be very happy or extremely miserable in the affections; if disappointed in love become broken hearted, find it very difficult to rise and are apt to become reckless; if properly mated enjoy the most perfect soul sympathy and can not bear to have the companion out of sight for a moment are too much under the control of the conjugal instincts to have freedom in judgment.—**Restrain.**

#### (6.)—CONJUGALITY STRONG

Seek one sexual mate; with strong Continuity are constant and faithful in the affections; suffer most intensely



when the love is interrupted; will ever be restless as a ship at sea even in the best of society until a mate is found, then become perfectly contented and at rest in his or her society.—**Restrain.**

(5)—**CONJUGALITY GOOD**

Are inclined to be constant and true in the affections with strong sexuality may drift about for a time and be quite changeable, but having once centered the affections experience no difficulty in keeping them constant, yet will not suffer long if the affections are interrupted.

(4.)—**CONJUGALITY AVERAGE.**

Are inclined to select a companion and disposed to love but one, yet capable of changing from one to another, and with moderate Conscience, strong Sexuality, Secretiveness and Approbation are inclined to coquetry and are liable to be unstable in the affections.—**Cultivate.**

(3.)—(2.)—**CONJUGALITY MODERATE AND WEAK**

Are rather inclined to promiscuous association; are apt to love immediate associates most; out of sight out of mind; with strong Moral Sentiments may be faithful and true as a lover or a companion through the sense of honor or self-respect, but with the controlling sentiments moderate and the propensities strong seek to form many attachments, to enjoy the society of many rather than remain constant to one.—**Cultivate.**

(1.)—**CONJUGALITY VERY WEAK**

Manifest very little or none of this feeling and are controlled in action entirely by other elements of the mind.—**Cultivate.**

**TO CULTIVATE CONJUGALITY**

Make a careful study of the peculiarities of self and the demands of the nature, then judiciously select one possessing qualities that will ever excite admiration and feed the affections, that they may become stronger the longer you are associated together; having made the selection, constantly admire and concentrate all affection upon the one; do not allow new faces to detract the attention; when ab-

sent from the loved one, keep the good qualities and pleasant memories ever uppermost in the mind.

#### TO RESTRAIN CONJUGALITY

Strive to see the good qualities of all rather than idealise one; do not allow the affections to become so concentrated upon one person as to make life's happiness, successes and failures depending upon that one; retain the individuality, sufficient to be able to stand alone if need be; if the object of the affections be removed seek another; remember that the heart that can love once can love again and the quickest way to destroy an old love is to form new attachments.

#### PARENTAL AFFECTION.—No. 22.

##### (7.)—PARENTAL CARE OF THE YOUNG VERY STRONG

Are extremely fond of children and pets; as a parent would be inclined to idolize the offspring; are blind to their faults, proud of their virtues and are apt to be too loving toward them to command obedience; form the acquaintance of children everywhere: are always interested in the child nature; must have something to pet, and are overly anxious about the welfare of little ones.—**Restrain.**

##### (6.)—PARENTAL AFFECTION STRONG

Are passionately fond of children; are apt to be too indulgent as a parent. With strong Kindness are apt to be extremely kind toward s children and pets; with strong Caution are always in a worry lest something should injure them; if quick tempered may be severe in a moment of anger, but are very sorry for the rashness a moment later; with strong Courage are always defending the weak; with strong Intellectual Faculties delight in teaching and directing the mind. Must keep this feeling under the control of the Moral Sentiments and judgment, that it may not prove injurious to the little ones.—**Restrain.**

##### (5.)—PARENTAL AFFECTION GOOD

Are very fond of children in general and your own in particular; will sacrifice much for them, but are not apt to be over-indulgent or to give special attention towards animals or pets.

##### (4.)—PARENTAL AFFECTION AVERAGE

Are like 5 only less in degree: are capable of loving chil-

dren and pets but manifest but little of this attachment except to what belongs to self.—**Cultivate.**

**(3.)—(2.)—PARENTAL AFFECTION MODERATE AND WEAK**

Are rather cold and indifferent towards children and pets generally; have little ability or desire to win their affections; dislike to be associated with children. With strong Kindness, Reason and Conscience may be kind and thoughtful towards children but do for them out of the sense of obligation rather than instinct; with the Selfish Propensities strong are not fit to govern children and will never keep pets.—**Cultivate.**

**(1.)—PARENTAL AFFECTION VERY WEAK**

Manifest no love for children; are controlled in the relation towards them by other faculties.—**Cultivate.**

**TO CULTIVATE PARENTAL AFFECTION**

Associate much with children; study the child nature and strive to come in sympathy with it; pet and care for the little and innocent; see how much interest and tenderness you can manifest toward them.

**TO RESTRAIN PARENTAL AFFECTION**

Be governed in the relations to children more by judgment than instinct; spend less time in caressing and petting; divert the attention from one to many; be less anxious about their welfare and never allow this feeling to control the judgment.

**INHABITIVENESS.—No. 23.**

**(7.)—INHABITIVENESS VERY STRONG**

Have an extremely strong attachment to one place, can not think of changing; prefer the old home with all of its advantages to moving to a more favored spot with many improvements; never seem to rest quite as well when away from home and become extremely homesick if long detained; are very patriotic in sentiment and are very much inclined to be prejudiced relative to the advantages of your home and country as compared with other places.—**Restrain.**

**(6.)—INHABITIVENESS STRONG**

Have a strong desire to locate, to cling to one place, to es-

establish a home for a common center around which all the family ties cluster and about which every feeling finds expression. With Approbation and Courage strong will defend home and country; with strong Ideality take great pleasure in beautifying; with strong Appetite enjoy food better at home than elsewhere; with the Selfish Propensities all strong center too much about the home.—**Restrain.**

**(5.)—INHABITIVENESS GOOD**

Are sufficiently attached to one place; prefer to remain in one locality, but can change about if necessary.

**(4.)—INHABITIVENESS AVERAGE**

Are not especially attached to one place only for the associations, the affinity for family, place or business; with strong Locality will be inclined to move about, to travel, to go wherever business, social relations, or other affinities may dictate.—**Cultivate.**

**(3.)—(2.)—INHABITIVENESS MODERATE AND WEAK**

Care very little for home, except for its associations, feel perfectly free to go where other interests demand; with a little experience in travel rest as well one place as another; are "at home wherever the hat's off"; with moderate Continuity, strong Hope and Locality are apt to change about so much as to lose everything; spend more in traveling and moving than can be earned; should remember that "A rolling stone gathers no moss," that "Three moves are equal to a fire," and that morals usually weaken with travel.—**Cultivate.**

**(1.)—INHABITIVENESS VERY WEAK**

Manifest no special attachments to home or place.—**Cultivate.**

**TO CULTIVATE INHABITIVENESS**

Strive to perfect and beautify the home that it may become more attractive; cherish its memory by associating with it the pleasures derived from other feelings; study the history of the native country, the struggles of its early pioneers, the nation's efforts for liberty; revere the country's flag for the principles it represents.

**TO RESTRAIN INHABITIVENESS**

Go much abroad; study and compare the advantages of dif-



ferent localities; read books of travel and ever strive to be easy and contented even though a stranger in a strange land; remember that wherever the soul is at rest there is home.

### CONTINUITY—No. 24.

#### (7.)—CONTINUITY VERY STRONG

Have great power of concentration; can only do one thing at a time; are greatly annoyed by change; are tedious, constant and persistent; greatly prefer to be thorough in a few things than have a smattering of many; love monotony and the old way of doing.—**Restrain.**

#### (6.)—CONTINUITY STRONG

Are like 7 only less in degree; with strong energies are persistent in effort; with strong Conjugality are most faithful in love; with strong Intellectual Faculties are most constant as a student; with strong Firmness are annoyed by change, finish whatever is begun, and with strong Conscience added are very steadfast in character.—**Restrain.**

#### (5.)—CONTINUITY GOOD

Are inclined to do but one thing at a time; with the energies strong finish whatever is begun; have considerable application and continuity of action, especially with the stronger powers.

#### (4.)—CONTINUITY AVERAGE

Can concentrate the mind fairly well upon one thing and be quite constant or change readily from one thing to another; with an emotional Temperament prefer variety; are never tedious.—**Cultivate.**

#### (3)—(2)—CONTINUITY MODERATE AND WEAK

Are inclined to change from one thing to another; dislike monotony and seek endless variety; with strong energies may work hard but like a change; with strong affections are more ardent than constant; Are apt to change from one line of business to another: prone to scatter the forces; with strong Intellectual Faculties may study hard by spells, but lack application and are apt to gain a smattering of many things instead of being thorough in a few; with the Intellectual Faculties moderate are not apt to be very studious are changeable, notionate, jump at conclusions and

are controlled by impressions; all of the feelings and emotions are apt to be spasmodic and flashy in their actions.—**Cultivate.**

**(1.)—CONTINUITY VERY WEAK**

Are ever changing, with strong Activity are restless; variable; ever beginning but never finishing; a weather vane; none of the powers act long enough to be effectual.—**Cultivate.**

**TO CULTIVATE CONTINUITY**

Strive to concentrate all the forces upon the one thing in hand; complete whatever is begun; never allow the thoughts to wander; compel constant application; be careful in making up the mind and then never change a plan once adopted.

**TO RESTRAIN CONTINUITY**

Seek variety and change; take up a number of different kinds of work at the same time; avoid continued stories; break up monotony; move things about and strive to improve on the old way.

**FIRMNESS—No. 25.**

**(7.)—FIRMNESS VERY STRONG**

Are extremely firm, positive, obstinate and set; cannot be driven; are very determined, willful and decided, especially where Firmness combines with other strong elements.—**Restrain.**

**(6.)—FIRMNESS STRONG**

Are like 7 only less in degree; are very firm and positive. With strong Self Reliance and Courage are unchangeable; will undertake much and never give up; with strong affections may be influenced by loved ones; with a sensitive temperament and strong Kindness often seem to yield when you do not; with strong reasoning powers may be convinced by logic but are rather contentious in argument; with strong Conscience are unwavering in questions of right, are decided and persistent.—**Restrain.**

**(5.)—FIRMNESS GOOD**

Are quite firm, set and decided. With strong Courage and Conscience will stand firmly by the right; with strong approbation and Friendship may yield to the persuasion of

friends with weak Continuity and the Vital Temperament will be vacillating and changeable.

#### (4.)—FIRMNESS AVERAGE

The manifestation of Firmness will depend much upon the influence and relative strength of the other powers, but upon the whole lack stability in resisting great temptations or in overcoming difficult obstacles.—**Cultivate.**

#### (3.)—(2).—FIRMNESS MODERATE AND WEAK

Are lacking in stability and will power; are irresolute, undecided, too changeable; lack perseverance; make lots of resolves that are never carried out; are too easily influenced. With strong Conscience have great desire to do right but are unable to stand by convictions; with strong Reasoning Faculties may have good ideas but are too easily changed; with strong Secretiveness may evince a good degree of policy, but are apt to tell all under pressure; with moderate Conscience, strong appetites and feelings are unable to resist temptation.—**Cultivate.**

#### (1.)—FIRMNESS VERY WEAK

Are totally wanting in stability and are unreliable except through the influence of other powers.—**Cultivate.**

#### TO CULTIVATE FIRMNESS

Be careful to decide aright, that Conscience and judgment may sustain Firmness, then stand by the convictions; decide for self; have an opinion of your own and stick to it; do not be driven; be master of self; be sure that the resolves are worthy of the effort and when once made carry them out at whatever cost; undertake and surmount difficulties; argue and maintain the position for the strength it will give.

#### TO RESTRAIN FIRMNESS

Subject Firmness to reason and Conscience; remember that obstinacy is the sustainer of prejudice and often obstructs the truth; that wilfulness is selfishness, and that we often gain more by yielding a little than by persistent contention; avoid argument and opposition; be more susceptible to the influence of others.

**ACQUISITIVENESS.—No. 26.****(7)—ACQUISITIVENESS STRONG**

Are extremely anxious to accumulate; too close in making bargains; want the earth; are not satisfied with possessing the necessities of life: the whole ambition seems to be to get and keep; are too anxious to get rich. With strong Secretiveness and moderate Conscience find it very difficult to be honest; drive a close bargain and are apt to justify self in stretching the truth to make a sale; with strong Conscience and weak Kindness, may be honest, but are close and penurious; with strong Friendship and Kindness, may do much to help friends, but will give more advise than money; with strong Approbation may seem liberal when in a crowd to make a display; with weak Self Reliance are apt to be little and close; with Caution weak and strong Approbation and a good intellect will be a shrewd financier and possess great natural ability for accumulating wealth, seem to be able to turn everything into money, but with moderate Approbation and strong Caution will be avaricious and miserly.—**Restrain.**

**(6.)—ACQUISITIVENESS STRONG**

Are like 7 only in less degree; always look out for the dollar and consider everything from the business standpoint.—**Restrain.**

**(5.)—ACQUISITIVENESS GOOD**

Are anxious to accumulate, industrious in business, sufficiently economical; can not bear extravagance; may become a good financier; like to make money but want it rather for its uses; the manifestation of Acquisitiveness will depend upon the strength of the other powers.

**(4.)—ACQUISITIVENESS AVERAGE**

Desire to accumulate but want property for its uses; have no special desire to hoard up; with a good intellect have more ability for making than saving; with strong Kindness and energy enjoy accumulating to give, are never close and may even be too liberal for self protection.—**Cultivate.**

**(3.)—(2.)—ACQUISITIVENESS MODERATE AND WEAK**

Are deficient in the inclination and ability to accumulate; want money for what it will buy; can be economical and



saving when circumstances positively demand it, but with plenty are too liberal and free with it; may make and save money by an intellectual calculation or for the protection of family and friends, but must have some other incentive than simply the instinct of hoarding or would never get and keep much. With strong Caution may provide for future want, but with strong Friendship and Kindness can not say "No"; and are apt to endorse, and especially if Caution be weak may be reckless and extravagant; should buy only what could be paid for, do strictly a cash business and in every way strive to improve this power.—**Cultivate.**

**(1.)—ACQUISITIVENESS VERY WEAK**

Have very little ability and little or no desire to hoard and accumulate: without assistance are apt to suffer in seasons of want for the necessities of life and become an object of charity in old age.—**Cultivate.** ..

**TO CULTIVATE ACQUISITIVENESS**

Place the highest estimate on values; keep a strict account of all expenses; see wherein even the smallest amount can be saved; never throw anything away that could be used by self or others; learn to use all scraps, odds and ends; watch the markets; study the shifts of trade the lives of financiers and see how money may be honestly, yet rapidly accumulated; engage in some business and bend every energy in that direction; be careful in the choice and do that one thing well; do a cash business; count the money often and see to it that there is always a little ahead; call the intellect, affections and ambition to aid Acquisitiveness, in the desire to acquire.

**TO RESTRAIN ACQUISITIVENESS**

Think less of money and property values; use the intellect and the Moral Sentiments more and Acquisitiveness less; avoid sacrificing other pleasures to accumulate property; be contented with reasonable and honorable success; remember that ill-gotten gain is always a loss; be as free to give as to receive, as willing to use as to earn; strive to be generous and liberal in all things.

**CONSTRUCTIVENESS—No. 27.**

**(7.)—CONSTRUCTIVENESS VERY STRONG**

Are extremely fond of making things; have great natural

mechanical ingenuity; want to take everything to pieces to study its mechanism; are always contriving and constructing plans of some form; see 6.—**Restrain.**

**(6.)—CONSTRUCTIVENESS STRONG**

Are like 7 only less in degree; delight in building, constructing and inventing; with strong Perceptive Faculties, Ideality and fine Organic Quality may excel as an artist or mechanic, with the Reasoning Faculties added excel in invention; with literary tendencies will excel in the construction of legal documents, essays, sentences and poetic verse; with Ideality moderate and a strong Temperament have great natural ability for civil engineering, and can master anything mechanical from the simplest to the most complex.

**(5.)—CONSTRUCTIVENESS GOOD**

Are much interested in the construction and mechanism of things; with the other powers strong are good in planning and with practice would become skilful in the use of tools.

**(4.)—CONSTRUCTIVENESS AVERAGE**

Are like 5 only less in degree; the manifestation of this power will depend much upon its training and combinations.—**Cultivate.**

**(3.)—(2.)—CONSTRUCTIVENESS MODERATE AND WEAK**

Are quite deficient in mechanical skill; have difficulty in arranging subject matter and the construction of plans; with moderate Perceptive Faculties are awkward in the use of tools, drawing, or in doing anything of a mechanical nature; with strong Reasoning Faculties and Ideality may have much creative fancy but are unable to work things out in detail and are therefore unpractical.—**Cultivate.**

**(1.)—CONSTRUCTIVENESS VERY WEAK**

Neither have the inclination nor the ability to construct anything.—**Cultivate.**

**TO CULTIVATE CONSTRUCTIVENESS**

Construct something; do mechanical drawing; write and study the construction of sentences; use tools; strive to make and build; get up business plans; always have a plan for everything; observe closely the construction of everything, machinery, clothing, sentences, and strive to discern the advantage of perfect construction.

## TO RESTRAIN CONSTRUCTIVENESS

Is seldom necessary; wisely direct the sentiment that valuable time may not be wasted on perpetual motion, the making of needless articles: exercise the other powers and let all questionable inventions alone.

## SIZE—No. 28.

## (7.)—SIZE VERY STRONG

Are extraordinarily accurate in estimating the size or dimensions of things; can tell at a glance how high, wide or long a thing is; detect at once any departure from perfect proportion; notice immediately the texture, firmness, coarseness, quality, etc., of materials, goods or whatever may be estimated by the eye or touch.

## (6.)—SIZE STRONG

Excel in measuring dimensions by the eye; with strong weight can judge perfectly of the weight of things by their bulk; with strong Individuality see everything that is out of proportion; with strong Constructiveness can do fine work without the aid of the square or line; with strong Acquisitiveness are quick to see the lion's share; with strong Appetite can see the largest piece of pie on the plate.

## (5.)—SIZE GOOD

Are like 6 only less in degree; measure quite accurately by the eye or by touch and with proper training may excel.

## (4.)—SIZE AVERAGE

Judge bulk and distance in a general way but cannot depend upon the eye for close measurements.—Cultivate.

## (3.)—(2.)—SIZE MODERATE AND WEAK

Are somewhat deficient in the power to estimate size; cannot depend upon judgment where bulk, quantity or distance are to be considered; if the other Perceptive Faculties are strong may observe forms and colors well but cannot estimate dimensions; find it necessary to weigh and measure everything and are really awkward in the use of tools and at times in their step from not being able to estimate distance.—Cultivate.

## (1.)—SIZE VERY WEAK

Are almost incapable of estimating distance, size or dimensions.—Cultivate.

**TO CULTIVATE SIZE**

Observe closely the relative size, proportion and dimension of everything; estimate with the eye and then use the line, square or compass to justify the judgment; form an estimate of how many paces it is to a given point when walking, then count to see how near you are right; if handling goods practice estimating the bulk by the eye before weighing, and by constant measurement and closely comparing dimensions the faculty of Size will be strengthened.

**WEIGHT—No. 29.****(7.)—WEIGHT VERY STRONG**

Have a remarkably accurate perception of the laws of gravity; always keep the balance perfectly; can tell almost at a glance what any commodity you are accustomed to handling will weigh; show remarkable skill in balancing; are sure-footed; can plumb anything perfectly by the eye and are annoyed by any unnatural poise.

**(6.)—WEIGHT STRONG**

Are like 7 only less in degree; have remarkable balancing power. With strong Constructiveness excel in estimating weights and strength; with strong Size and Form can excel as a marksman; with weak Caution and strong Approbation enjoy doing venturesome feats, climbing and walking in dangerous places; with strong Ideality show great taste in decoration.

**(5.)—WEIGHT GOOD**

Have good but not remarkable perception of the laws of gravity; if the other Perceptive Faculties and Comparison are strong can excel in estimating weights, plumbing and balancing.

**(4.)—WEIGHT AVERAGE**

Are like 5 only less so; when combined with strong faculties, with practice may excel in determining weights and balancing.—Cultivate.

**(3.)—(2.)—WEIGHT MODERATE AND WEAK**

Find it extremely difficult to keep the balance in riding, skating or walking on a narrow path; are easily made dizzy by rocking or swinging; are not very sure footed and with strong Caution are afraid to walk over any place where



there is a chance to fall; find it difficult to plumb with the eye or tell when a thing is true and are naturally poor in estimating the weight of things.—**Cultivate.**

(1.)—**WEIGHT VERY WEAK**

Have very poor control over the muscles and reel in walking; are unable to balance anything or keep the equilibrium.—**Cultivate.**

**TO CULTIVATE WEIGHT**

Make a practice of balancing, plumbing, hurling, skating or anything that requires a perception of the laws of gravity; estimate the weights of things in the hand and correct the judgment by the use of the scales; plumb with the eye, then use the line to prove its accurateness; observe the poise of everything and strive to maintain a perfect equilibrium of the body without undue oscillation in walking.

**TO RESTRAIN WEIGHT**

Is seldom necessary except when combined with weak Caution, when the judgment should prevent Weight from taking undue risks in climbing or walking at dangerous heights.

**ORDER—No. 30.**

(7.)—**ORDER VERY STRONG**

Are extremely orderly and systematic; must have everything just so; always begin in the same way and proceed in the same order; have a place for everything and are apt to overdo and make a slave of self in trying to satisfy the demands of Order; are greatly annoyed by seeing things out of place.—**Restrain.**

(6.)—**ORDER STRONG**

Are like 7 only less so; with fine Organic Quality and Ideality are fastidiously particular about having everything in order; with strong Approbation and Acquisitiveness are extremely careful of the clothing and will keep them neat until worn out; with strong Time will have a time for everything and insist on having everything done at the proper time; with Comparison and the other literary faculties strong, will have every paragraph, period and sentence in its proper place.

**(5.)—ORDER GOOD**

Are quite orderly and systematic in everything done, though may be influenced by stronger faculties.

**(4.)—ORDER AVERAGE**

Prefer to have things orderly and systematically arranged but are much influenced by the stronger elements of the mind; with strong energies will be orderly by spells and do things at the most convenient time.—**Cultivate.**

**(3.)—(2.)—ORDER MODERATE AND WEAK**

Are somewhat deficient in order and system; work without a fixed plan; place things where it is most convenient and keep them in such chaos as to make it difficult to find what is wanted. With moderate Acquisitiveness will be careless and allow much to go to waste; with moderate Continuity and Eventuality leave everything where it is used and never know where to find it; are quite as apt to begin at the wrong as the right place, and have everything so mixed as to be decidedly impractical.—**Cultivate.**

**(1.)—ORDER VERY WEAK**

Are decidedly disorderly; have no methods in anything and always work at a disadvantage.—**Cultivate.**

**TO CULTIVATE ORDER**

Systematically arrange everything; have one way of doing and do everything in its established order and time; arrange things in their most appropriate places and then keep everything in its place.

**TO RESTRAIN ORDER**

Do not be so systematic and methodical as to be impracticable; remember that other faculties should be gratified as well as Order; especially avoid fretting and working beyond the strength simply to keep things in place.

**SUBLIMITY—No. 31.****(7.)—SUBLIMITY VERY STRONG**

Are extremely fond of the boundless, stupendous, magnificent, majestic, the grandure of mountain scenery, the roar of the cataract, the flash of lightning, the threatening of the clouds, the vastness of the ocean and the wonders of the universe; are prone to see things too large; want every-

thing extensive; are annoyed by whatever is small, narrow and close; see 6.—**Restrain.**

(6.)—**SUBLIMITY STRONG**

Are like 7 only less in degree; with strong energies and Constructiveness like to build on a large scale, tunnel the mountains or carry out extensive contracts; with strong Acquisitiveness want to do business on a large scale, with strong Approbation added want to accumulate a big fortune; with strong Perceptive Faculties take broad, comprehensive views; with Ideality added have wonderful imaginative powers; with strong Moral Sentiments have a broad conception of God, but if Spirituality be weak will feel much more of the sense of veneration in the presence of some majestic work of nature than in the prayer meeting.

(5.)—**SUBLIMITY GOOD**

Are fond of the sublime, grand, stupendous and awful; will manifest qualities like those described in 6 where Sublimity combines with stronger elements of the mind, but it will be more like those described in 4 and 3 when combined with weak ones.

(4.)—**SUBLIMITY AVERAGE**

Are some, but not especially, fond of the sublime and the wonderful; like to see work done on a large scale, and with a good intellect may take a comprehensive view of subjects, but Sublimity is controlled by other powers.—**Cultivate.**

(3.)—(2.)—**SUBLIMITY MODERATE AND WEAK**

Are somewhat deficient in the conceptions of the sublime, the infinite and the illimitable; fail to appreciate the vastness of things or the extent of influence. With moderate intellect are inclined to take narrow views of subjects; with moderate Moral Sentiments are limited in sympathy and conceptions of God and the wonders of His works; the imagination lacks the wings with which to rise and Language is crippled for want of expansive metaphors.—**Cultivate.**

(1.)—**SUBLIMITY VERY WEAK**

Have very little conception of the sublime.—**Cultivate.**

**TO CULTIVATE SUBLIMITY**

Strive to admire the grand and stupendous, the vastness of the ocean and the wonders of nature; contemplate ex-

tensive plans; take broad, comprehensive views; liberate the imagination to loftier heights; expand the sympathies to encompass the sea of humanity; contemplate the wonders of heaven and the majesty of God.

#### TO RESTRAIN SUBLIMITY

Contemplate the sublime and the awful less; avoid exaggeration; remember that a clean statement is better than bombastic metaphor; keep Sublimity down to the realities of earth, or the facts in the case.

### IDEALITY—No. 32.

#### (7.)—IDEALITY VERY STRONG

Are extremely fond of the ideal, the beautiful and the perfect; have exquisite tastes. lively imagination and poetic sentiment; love elegance in manner, and want beauty and harmony everywhere; are naturally artistic and give a delicate finish and touch of perfection to every act, word, thought and feeling; are constantly disappointed by the stern realities of life.—**Restrain.**

#### (6.)—IDEALITY STRONG

Are like 7 only less in degree; love the beautiful and ideal in a very high degree; with fine Organic Quality are most graceful and polished in manner; with good Perceptive Faculties excel in art, with Language, memory, and Constructiveness added have much poetic genius and literary ability; with Time and Tune strong are capable of reaching the highest order of success in music; with strong Approbation are apt to be very fond of display; with strong Reasoning Faculties are very theoretical; with Spirituality and Veneration added have most vivid self-satisfying conceptions of a future state and its relations; with low Organic quality appreciate beauty, harmony and perfection more than is manifested.

#### (5.)—IDEALITY GOOD

Have a good degree of taste and refinement; love the beautiful and artistic; where Ideality combines with strong faculties and sentiments will manifest much the same tendencies as described in 6 and 7.

#### (4.)—IDEALITY AVERAGE

Appreciate the beautiful, but are not inclined to sacrifice



the substantial; live more in the real than the ideal; make and want things large and massive rather than handsome.—**Cultivate.**

**(3.)—(2.)—IDEALITY MODERATE AND WEAK**

Are too plain, direct and unpolished and too mechanical and unfinished in manner; greatly prefer the substantial; are lacking in appreciation of poetry, beauty and harmony. With strong Approbation may try to be polite but are awkward in the attempt; with strong Reasoning Faculties may be deep and logical but are wanting in beauty of expression; with strong Kindness may be most tender and sympathetic, yet are apt to express it harshly; with the Moral Sentiments weak and the propensities strong are apt to be harsh and crude in manner, thought and feeling.—**Cultivate.**

**(1.)—IDEALITY VERY WEAK**

Are almost totally wanting in the love of and appreciation for the beautiful.—**Cultivate.**

**TO CULTIVATE IDEALITY**

Eliminate from the life everything that is low, vulgar or degraded; avoid all places of amusement or environments that are coarse or crude; be cleanly, neat and tidy in dress and appearance, refined and polite in manner; cultivate flowers; study the beautiful and strive in all ways to appreciate harmony; create ideals; perfect the language and see how much beauty, poetry and harmony can be found in nature and let this beauty be reflected in the life.

**TO RESTRAIN IDEALITY**

Avoid castle building; be less fastidious, poetic and ornamental and more real and substantial; strive to conform to the environments and patiently endure the sterner realities of life.

**COMPARISON No. 33.**

**(7.)—COMPARISON VERY STRONG**

Are endowed with remarkable power of analyzing, comparing; see everything double; everything in nature suggests its analogy; naturally fond of fables and allegories; possess extraordinary capacity for discerning resemblances and differences; make fine close distinctions and with strong Perceptive Faculties possess remarkable power for

observing the distinctive characteristics of things.—**Restrain.**

**(6.)—COMPARISON STRONG**

Are very accurate in comparing and analyzing. With strong Eventuality and Causality enjoy comparing the past with the present and studying the logic of events; with strong mechanical powers excel in comparing one thing with another; with the artistic powers added have great skill for copying; with high Organic Quality make fine discriminations; with strong business qualities and quick to discern differences and quickly put things together.

**(5.)—COMPARISON GOOD**

Are good in deductive reasoning; readily discern differences and resemblances and where this faculty combines with stronger ones readily excel in analyzing and comparing.

**(4.)—COMPARISON AVERAGE**

Readily compare one thing with another; with strong Perceptive Faculties carry resemblances of things quite well in the mind; with strong literary faculties readily discern differences in style but cannot excel in comparing and where the other faculties are weak, are unable to make fine distinctions.—**Cultivate.**

**(3.)—(2.)—COMPARISON MODERATE AND WEAK**

Are somewhat deficient in the ability to compare, analyze, criticize, draw inferences, make deductions or trace resemblances. With strong Causality reason better from cause to effect than by analogy; with moderate Human Nature and Form often mistake one person for another; with moderate Language fail to state definitely what is desired; are unable to construct analogies or see the correspondence in things.—**Cultivate.**

**(1.)—COMPARISON VERY WEAK**

Are decidedly deficient in the ability to compare or analyze anything.—**Cultivate.**

**TO CULTIVATE COMPARISON**

Observe closely and strive to discern resemblances and differences; compare the peculiarities of one thing with those of another; put things together; carefully analyze evidence; draw inferences; study such authors as make fine dis-

criminations and strive to appreciate these qualities; be definite and analytical in everything.

**TO RESTRAIN COMPARISON**

Avoid hair-splitting analysis, far-fetched deductions and especially avoid being too critical.

**CONSCIENTIOUSNESS No. 34.**

**(7.)—CONSCIENTIOUSNESS VERY STRONG**

Are extremely honest, upright and loyal to duty; have a high sense of honor and justice and are governed by moral principles; are very much afraid of doing wrong; suffer most intensely from remorse of conscience. Are prone to condemn self and place a very high standard of morality for self and others.—**Restrain.**

**(6.)—CONSCIENTIOUSNESS STRONG**

Are like 7 only less; are very honest. With strong Veneration feel most penitent when conscious of having done wrong; with weak Kindness will be just before generous; want the letter of the law executed and have no patience with wrong doers; are very exact and exacting; with strong Caution are very much afraid of doing wrong; with strong intellect greatly enjoy moral philosophy and the consideration of all subjects pertaining to public and private morals.

**(5.)—CONSCIENTIOUSNESS GOOD**

Naturally love the right and hate the wrong; have good intentions but may not always live up to them; with proper environments and propensities moderate will be honest and upright in all things, but with strong propensities may yield to temptation.

**(4.)—CONSCIENTIOUSNESS AVERAGE**

Appreciate the good, right and justice, but are not very exact or exacting; are governed more by the sense of approval or self-respect than the sense of justice; with strong propensities are apt to compromise with the Conscience and excuse self; should be very careful of habits and avoid temptation; may become very dishonest, especially if Secretiveness is strong.—**Cultivate.**

**(3.)—(2.)—CONSCIENTIOUSNESS MODERATE AND WEAK**

Are not very much under the control of the sense of justice

or right for right's sake; may be honorable through a sense of pride or respectable through policy, but have very little regard for moral principles as such; with the other Moral Sentiments weak and the Propensities strong are very selfish, unreliable, tricky and sadly wanting in moral principle.—**Cultivate.**

**(1.)—CONSCIENTIOUSNESS VERY WEAK**

Are almost destitute of conscience; experience no sense of remorse for having done wrong; are entirely controlled by other faculties.—**Cultivate.**

**TO CULTIVATE CONSCIENTIOUSNESS**

Always act from a matter of principle; strive to be just in all things; never allow propensity to cause any deviation from the path of duty, be exact and exacting, defend justice everywhere and make moral law the rule of action.

**TO RESTRAIN CONSCIENTIOUSNESS**

Avoid unwarranted self-condemnation; be more lenient with wrong-doers; remember that there is a higher law even than the law of justice, the law of forgiveness; avoid needless accusal; condemn less and forgive more.

**DIPLOMACY.—No. 35.**

**(7.)—DIPLOMACY VERY STRONG**

Are extremely winning, bland and agreeable; always wear a pleasant smile; say the most disagreeable things in a pleasing manner; are polite and courteous to all, and may even be false to the feelings by seeming to be very happy or pleased when not.

Extremely polite and courteous to all, with Secretiveness large pretend, with Benevolence large, will bury their own pain and pretend happiness and say agreeable things, with Conscientious large are excellent judges, with Idealism and Reason large, are wise diplomats, always wear a pleasing face, will say the right thing, properly and at the right time, will make the most of an awkward situation—will be a veritable Moses to lead Ignorance out of the wilderness of unbridled passion.

**(6.)—DIPLOMACY STRONG**

Are like 7 only less in degree; with strong Approbation and moderate Conscience will do anything to please; with



strong Kindness and strong Secretiveness may be suffering the most excruciating physical or mental pain and yet will play the part of the agreeable; with strong Friendship and Mirthfulness delight in making everybody happy.

**(5.)—DIPLOMACY GOOD**

Are bland and persuasive in manner; with fine Organic Quality and strong Ideality are polite and highly agreeable, but with base of the brain heavy and a coarse organization may at times be blunt and abrupt.

**(4)—DIPLOMACY AVERAGE**

Are like 5 only less in degree; the manifestations of Agreeableness depend upon other powers.—**Cultivate.**

**(3)—(2)—DIPLOMACY MODERATE AND WEAK**

Are somewhat deficient in urbanity; with a very fine Temperament and strong Approbation may be polite but ordinarily are abrupt in speech and unpolished in manner; say even pleasant things in an unpleasant way; and with the propensities strong and the Moral Sentiments moderate are crabbed, fault finding, short, snapish and in every way decidedly disagreeable.—**Cultivate.**

**(1)—DIPLOMACY VERY WEAK**

Manifest very little of this power.—**Cultivate.**

**TO CULTIVATE DIPLOMACY**

Always play the part of the agreeable; feel as pleasant as possible and the agreeable feeling will become stronger; be pleasant and polite in manner; never be guilty of finding fault, see how many pleasant things you can say and smiles you can give each day.

Never be ruffled at anything that anyone might say, however offensive. Be self centered. Control your feelings. Appear agreeable. Search for a way out of a disagreeable predicament that you or others may be into. Let reason and the inspiration of the moment guide you. Think well before you speak and seek to say what you must say without hurting or without wounding the feelings of others. Be diplomatic, and above all agreeable under all circumstances.

**TO RESTRAIN DIPLOMACY**

Be honest in feeling and action and there is no danger of being too agreeable.

You may be too gushing without good reason, which is always looked upon as a subterfuge to cover up your true feelings. There must be honesty of purpose, or else the world, in this age will see and seek beneath the varnished surface of pretending agreeableness.

### **APPROBATION.—No. 36.**

#### **(7.)—APPROBATION VERY STRONG**

Are extremely alive to the approval of others; too sensitive; too easily wounded by a word, too anxious to shine; too ambitious to rise in whatever direction ambition tends; too much under the control of the smiles and frowns of others and too desirous for popularity.—**Restrain.**

#### **(6.)—APPROBATION STRONG**

Are like 7 only less in degree and altogether too sensitive. With strong Ideality and moderate Reasoning Faculties are apt to be vain and proud of dress; with strong Self Reliance are greedy of power; with strong Language are extra forward in conversation and usurp all the time; with moderate intellect are fond of outside show; with strong Conscience set a high estimate upon character and personal integrity; with strong Courage will boast of valor and will not be outdone.—**Restrain.**

#### **(5.)—APPROBATION GOOD**

Thoroughly appreciate the approval of others; are anxious to please; alive to adverse criticism but are not controlled by this sentiment.

#### **(4.)—APPROBATION AVERAGE.**

Are fairly alive to the approval of others; have some ambition to please but will not sacrifice personal pleasure to do so; manifest considerable ambition in line with the stronger elements, but with moderate energy are not inclined to overdo; with strong Conscience will do what is deemed right regardless of what anybody says.—**Cultivate.**

#### **(3.)—(2.)—APPROBATION MODERATE AND WEAK**

Are somewhat lacking in the sense of approval; have little pride and usually do as you please with little regard for the good or ill will of others; care little for fashion or style; with strong Self Reliance and Firmness are decidedly independent and do not care whether people like your style or

not; are never inclined to boast and fail to conform to the requirements of others.—**Cultivate.**

(1.)—**APPROBATION VERY WEAK**

Are unable to appreciate the approval or disapproval of others.—**Cultivate.**

**TO CULTIVATE APPROBATION**

Strive to appreciate the value of the approval of others; have an ideal in life, then spur up ambition to obtain it; place a higher estimate upon personal appearance, manners, politeness, intelligence and most of all upon personal integrity, reputation and character.

**TO RESTRAIN APPROBATION**

Be less alive to the opinions of others, less sensitive to a word; do and say what is believed to be right, then pay no attention to what others may say; lay aside all affectation, artificiality and be more natural and independent in everything; be patient in the ambitions, and never allow the success of others to chaff; subject this sentiment to the intellect, that judgment rather than pride may govern.

**SELF ESTEEM.—No. 37.**

(7)—**SELF ESTEEM VERY STRONG**

Are very self-confident, high-headed, dignified, self-sufficient; place too high an estimate upon personal ability, position and worth; must lead, will not follow; are too independent and egotistical; place too much stress on the pronoun "I" and with moderate intellect are liable to be self conceited and overbearing.—**Restrain.**

(6)—**SELF ESTEEM STRONG**

Are like 7 only less in degree; are very self reliant and inclined to overestimate whatever belongs to or pertains to self; take pride in whatever belongs to self and are apt to think it better than the same thing, order, or class if belonging to others. With strong Moral Sentiments will command universal respect; with strong Semi-Intellectual Sentiments take great pride in personal charms or in beautifying or perfecting whatever belongs to self; with strong intellect rely entirely upon personal opinions and are not easily influenced by others; with the Selfish Propensities strong may be domineering and overbearing.—**Restrain.**

**(5.)—SELF ESTEEM GOOD**

Have a good degree of self confidence, dignity and self respect; set a high estimate upon personal ability, opinion or position, but can appreciate and give due respect to others.

**(4.)—SELF ESTEEM AVERAGE**

Have a fair appreciation of personal ability and will be quite self confident in those things in which you excel; are sufficiently susceptible to the advice and influence of others; are fairly dignified but never egotistical.—**Cultivate.**

**(3.)—(2.)—SELF ESTEEM MODERATE AND WEAK**

Place too low an estimation on self and under-rate personal capabilities, are too diffident, too easily influenced, apt to associate with inferiors; too susceptible to the opinions and desires of others. With strong Social Feelings are prone to abuse them and allow them to have an expression on a low and unworthy plane; with strong Acquisitiveness and Secretiveness and with moderate Conscience may resort to little undignified tricks in order to make a cent; with Caution and Approbation strong and extremely sensitive, bashful, and so selfconscious and easily embarrassed as to be unable to take part in any public entertainment. Are prone to accept subordinate or inferior places; do the hard work; submit to dictation: with weak Courage are apt to be a slave to others; with weak Firmness and Conscience a slave to habit and appetite; with very strong Conscience and Veneration feel self to be the vilest sinner in the presence of an allwise, just God.—**Cultivate.**

**(1.)—SELF ESTEEM VERY WEAK**

Manifest no Self Reliance except through the influence of other powers.—**Cultivate.**

**TO CULTIVATE SELF ESTEEM**

First expunge from the character everything that is bad, vile, degrading, impure or unworthy, so there may be a consciousness of inward goodness, purity and honor; have a conscience void of offense so there can be no just condemnation from within or without, then throw back the head; place a higher estimate upon personal charms, efforts, opinions, time; value self too much to be found connected with anything little, degrading or cheap; place a higher



estimate upon personal opinions and decide for self; be more independent; remember that it is better to make a mistake once in a while from an error in personal judgment than to be the tool of others all the time; remember that the most highly educated know but very little, and therefore if one knows his own business well, he has no cause for self depreciation.

#### TO RESTRAIN SELF ESTEEM

Always bear in mind this natural tendency to overrate self; think how extremely unpleasant and obnoxious personal egotism is in others, then be sufficiently humble as not to commit the same offense against others; call out the Moral Sentiments and especially Kindness, that there may be more appreciation and respect for others; take one glance into the boundless universe of truth or the achievements of genius, then look within, and the insignificance of self can be better appreciated; avoid assuming authority or usurping positions that belong to others; remember that the finite should always feel humble in the presence of the infinite.

#### VENERATION.—No. 38.

##### (7)—VENERATION VERY STRONG

Are extremely devout and reverential; are fervent in prayer and devotional; feel like constantly praising God for His goodness and mercy; show unbounded respect for old age and superiors and are devoutly attached to time honored forms, ceremonies, sacred institutions, customs and relics.  
—Restrain.

##### (6.)—VENERATION STRONG

Are like 7 only less so; are very reverential. With strong Caution worship God "with fear and trembling" and are afraid to disturb any established creed or change time-honored ceremonies; with strong Conscience revere justice in God and man; with strong Spirituality and Hope worship in spirit. With strong sublimity see God in the wonders of nature; with strong energies and moderate Kindness will worship God for His severity and endow Him with all of the attributes of human cruelty; with strong Kindness worship in love and sympathy..

**(5)—VENERATION GOOD**

Are naturally reverential and respectful of God and things sacred; feel much of the devotional spirit and have much respect for those things recognized by the stronger faculties and are capable of becoming devoutly religious.

**(4)—VENERATION AVERAGE**

Are somewhat respectful and religiously inclined but are controlled by the stronger elements. With strong Conscience and Kindness will show more justice and sympathy than true devotion in religious life; with strong Reasoning Faculties will put more thought than fervency into prayer; with the other Moral Sentiments moderate and the propensities strong will be naturally irreligious, and not very respectful of the rights of others.—**Cultivate.**

**(3)—(2)—VENERATION MODERATE AND WEAK**

Are rather deficient in Veneration; have little tendency to worship and show very little respect for anything. With strong Spirituality may have implicit faith in the future state but will show little reverence for God. With strong Conscience and Causality can see no power above moral philosophy; have no respect for forms or ceremonies; revere things only for their usefulness; with strong prepossessions are most disrespectful, irreligious and inclined to ridicule and destroy whatever is sacred.—**Cultivate.**

**(1)—VENERATION VERY WEAK**

Have no reverence for God, nor man, nor law.—**Cultivate.**

**TO CULTIVATE VENERATION**

Study the divinity of nature, its adaptability, its advantages, its wonders and beauties, then learn to revere nature's God; strive ever to feel a personal dependence upon the Supreme Being, appreciate His wonderful goodness, feel His divine presence, drink in the hourly expression of his Love and let it warm the soul, then pour forth in earnest prayer true expressions of the soul's longings, its desires for sympathy and its needs of a closer walk with God; be constantly respectful of law, virtue, old age and whatever is good and sacred in one's love in praise to God, the power to feel, enjoy, praise, and be blest in praising the eternal plan for evermore.

**TO RESTRAIN VENERATION**

Is seldom necessary in a well balanced mind, yet one should avoid religious fanaticism and of thrusting their fervor upon others at inappropriate times. Give no more respect to others than human equality will allow.

**HOPE—No. 39.****(7.)—HOPE VERY STRONG**

Are extremely buoyant; have unbounded expectations of the future; enjoy the world of anticipation more than the world of realization; never have the blues; always see the bright, hopeful side of things; are fond of encouraging others; always look for a bright tomorrow; anticipate too much and are ever dissatisfied.—**Restrain.**

**(6.)—HOPE STRONG**

Are naturally hopeful and buoyant. With strong Aquisitiveness expect great business seccess; with strong Self Reliance and Approbation are hopeful of power and publicity; with strong energies know no such word as "Fail"; With strong Spiritual Sentiments have unbounded anticipation and faith in eternal life.

**(5.)—HOPE GOOD**

Are like 6 only less in degree; will be decidedly hopeful and expectant in those things that call out the stronger faculties; anticipate enough of the future and are apt to realize about what is expected; with strong Caution will be economical rather than speculative.

**(4.)—HOPE AVERAGE**

Are inclined to take a moderate view of the future; expect too little; are too easily discouraged; with strong Caution are never willing to take a risk; with disordered nerves or sluggish liver are apt to have seasons of discouragement and indulge in the blues.—**Cultivate.**

**(3.)—(2.)—HOPE MODERATE AND WEAK**

Are prone to see the dark side of things and be too easily discouraged; only half enjoy life's pleasures because of being unable to appreciate the future. With strong energies and Self Reliance may accomplish much more than is expected; with strong Veneration, Conscience and Caution and moderate Spirituality have many doubts and fears of

the future state. With disordered nerves suffer from the blues, make mountains of mole-hills, see no bright prospect in the future and if no one encourages are prone to settle down into the shadows of discouragement.—**Cultivate.**

**(1.)—HOPE VERY WEAK**

Hope has hid her sunny face behind the thickening clouds; the future holds no bright prospect; expect altogether too little.—**Cultivate.**

**TO CULTIVATE HOPE**

Always take the sunny side of the street literally and figuratively speaking; look constantly on the bright side; remember that you are prone to discouragement; seek the society of the hopeful; make the best of what is; remember that a long solemncholy face is an outrage against the feelings of others; see that endless progress is the law of nature, then "hope on; hope ever."

**TO RESTRAIN HOPE**

Subject hope to reason and judgment, be judicious and careful in business; avoid building castles in the air; make the best of today rather than build too much on the morrow.

**SPIRITUALITY—No. 40**

**(7.)—SPIRITUALITY VERY STRONG**

Are extremely susceptible to spiritual impressions; feel the constant association of invisible spirits; take great interest and have great faith in spiritual phenomena; are highly susceptible to the influence of others; are in great danger of being misled by evil impressions, supposed prophesies, superstitions and religious fanaticism; are altogether too credulous, and very apt to be deceived.—**Restrain**

**(6.)—SPIRITUALITY STRONG**

Have great spiritual insight and prophetic intuition. With strong Veneration are constantly guided by spiritual impressions and hold close communion with the spirit world; with strong Human Nature readily take on the conditions of others, feel intuitively their character, good or bad; with strong Vitativeness and Caution are often forewarned of personal danger; with strong Intellectual Faculties have a deep insight into truth and are highly original in the conceptions.



**(5.)—SPIRITUALITY GOOD**

Are quite susceptible to spiritual feelings with strong Veneration may become devoutly religious; are sufficiently credulous, but if the Reasoning Faculties be strong will be unable to act upon the impressions unless they co-incide with reason.

**(4.)—SPIRITUALITY AVERAGE**

Are like 5 only less so; have some impressions but they are not always sufficiently distinct to be understood; if religious will be quite susceptible to religious influences, but with Reasoning Faculties are inclined to bring everything to the line of reason, take nothing for granted, and are somewhat of a doubting Thomas.—**Cultivate.**

**(3.)—(2.)—SPIRITUALITY MODERATE AND WEAK**

Have very little light within, little or no faith in spiritual phenomena and no confidence in revelation of the supernatural; and require proof for everything; are inclined to account for everything on a physical basis. With weak Veneration are an out and out materialist and may doubt the existence of God; but very little credulity and with moderate Conscience no faith in the integrity of man; have no confidence in the future, except what is based upon a logical conclusion.—**Cultivate.**

**(1.)—SPIRITUALITY VERY WEAK**

Are dead to spiritual impressions.—**Cultivate.**

**TO CULTIVATE SPIRITUALITY**

Throw the windows of the soul open towards heaven that the light may come in: contemplate the wondrous mysteries of the invisible forms that fill the universe; try to feel impressions and yield to them that they may become stronger; throw self *en rapport* with other minds, especially those of spiritual nature

**TO RESTRAIN SPIRITUALITY**

Exercise the other elements more and this one less; avoid religious fanaticisms; live more in the real, terrestrial and tangible and less in the spiritual realm; require a proof for everything; remember that all human nature is weak and therefore not to be trusted; place no confidence in what cannot be proven; resist all impressions from other minds and be extremely discreet in the selection of friends and do

not trust them to a point where they could injure you if they became enemies.

### **RENEVOLECNE—No. 41**

#### **(7.)—BENEVOLENCE VERY STRONG**

Are extremely kind-hearted, sympathetic, and cannot bear to cause needless pain; are free-hearted, liberal, charitable and forgiving; enjoy doing good; are a natural reformer, a philanthropist and a peace-maker; see 6.—**Restrain.**

#### **(6.)—BENEVOLENCE STRONG**

Are very benevolent and sympathetic; with moderate propensities are very charitable, with strong Acquisitiveness, will give more in the way of personal effort or advice than of money; with moderate Conscience are very forgiving; with strong affections are most tender and kind to loved ones, with strong Human Nature added have great love of humanity; with strong Causality are a philosophical reformer and delight in planning ways and means of reaching humanity; with moderate Acquisitiveness are prone to be extravagant in the use of money, and with moderate Conscience to be too forgiving to be just.

#### **(5.)—BENEVOLENCE GOOD**

Are naturally kind, benevolent and charitable but will be much influenced by the stronger elements; with the propensities strong will look out for self first and under the influence of anger may be harsh or cruel, yet feel sorry for the rashness a moment later. With strong Firmness and Conscience are just rather than generous, may forgive but will not forget.

#### **(4.)—BENEVOLENCE AVERAGE**

Are much influenced in the manifestations of Kindness by stronger elements; with strong Friendship will be kind to friends but not overly hospitable to the stranger; may be fairly charitable but will never impoverish self to help others and with strong propensities may even be cruel and severe.—**Cultivate.**

#### **(3.)—(2.)—BENEVOLENCE MODERATE AND WEAK**

Manifest very little kindness except as it is inspired by other elements; with strong Acquisitiveness are selfish and miserly; with strong Continuity and Courage are de-

cidedly unforgiving; with strong Conscience may be just but will be cold, may be good to those loved but will be selfish to humanity in general; with moderate Agreeableness and strong propensities will be almost harsh and disagreeable and often lose much in the way of friendship and money from pure unadulterated selfishness.—**Cultivate.**

**(1.)—BENEVOLENCE VERY WEAK**

Feel very little of this sentiment; are actuated by other motives and controlled by other powers; if the other Moral Sentiments are weak will be brutally cruel and selfish.—**Cultivate.**

**TO CULTIVATE BENEVOLENCE**

Strive always to feel a tender sympathy for the unfortunate; be kind to everything; be charitable both in giving and forgiving; remember that it is more blessed to give than to receive; see how many kind deeds, pleasant smiles and words of encouragement you can give each day; take an interest in all public charities, schemes of philanthropy and reformatory movements; get out of the narrow channel of selfishness, come in touch through the subtle power of sympathy with all humanity, then strive to feel and rejoice in the feeling that all mankind are of one family in which perfect sympathy should reign.

**TO RESTRAIN BENEVOLENCE**

Be more conservative in the sympathies; strive to be less charitable both in giving and forgiving; demand justice and hold all accountable for every act; never endorse; avoid being around the sick; avoid all books and theatres or whatever appeals to the sympathies; shun those who would excite forgiveness; be more selfish and always remember that charity begins at home.

**INTUITION—No. 42.**

**(7.)—INTUITION VERY STRONG**

Are wonderfully correct in intuitions of character; understand the conditions of others at once; instinctively know who not to trust; are extremely fond of the study of human nature; are a natural physiognomist; see 6.

**(6.)—INTUITION STRONG**

Are like 7 only less in degree; with strong Individuality

and Comparison intuitively scan and observe the peculiarities of every one; with strong Agreeableness and Approbation come at once in harmony with another's nature, and quickly establish a close sympathy; with strong Acquisitiveness are intuitive in business; with strong Moral Sentiments know instinctively who to and who not to trust.

**(5.)—INTUITION GOOD**

Are quite intuitive of character and can usually follow first impressions with safety; with strong Perceptive Faculties and Comparison may become an excellent student of human nature; will see the faults and virtues in others according to the glasses through which you look.

**(4.)—INTUITION AVERAGE**

Have some ability for reading character and where intuition combines with strong elements it will be quite a safe guide, but not always reliable.—**Cultivate.**

**(3.)—(2.)—INTUITION MODERATE AND WEAK**

Are somewhat deficient in intuition of character; seem unable to form correct conclusions, or discern the motives, feelings and desires of others; fail to come in harmony and close sympathy with all save those that are peculiarly like yourself; must have tangible evidence or can not form conclusions; are easily deceived by others from having to judge by appearances; with strong observing powers and good memory may learn to know people by observation and reflection but cannot safely trust first impressions; would stand a poor show in the game of chance.—**Cultivate.**

**(1.)—INTUITION VERY WEAK**

Are almost void of intuitive impressions.—**Cultivate.**

**TO CULTIVATE INTUITION**

Make a constant, careful study of character; strive to understand the feelings, sentiments and desires of everyone you meet; throw self in sympathy with other natures; note first impressions then watch future developments to note their correctness; cultivate all of the higher powers, that the mind may become more sensitive to the magnetic vibrations of others.

**TO RESTRAIN INTUITION**

It is seldom necessary to restrain this sentiment except when it acts through a perverted nature and makes one too



suspicious of evil, or where it combines with the observing powers to produce the impudent stare.

### INSPIRATION NO. 43.

#### (7)—INSPIRATION VERY STRONG

The true Prophet and Seer, providing he has the complement of an harmoniously developed head; whatever faculty, however, is large will be augmented by this faculty of Inspiration.

Inspiration makes the enthusiast; it was large in Jesus and with large Benevolence, Reason, Ideality, complemented with a fine-grained nervous organization, made Him the humanitarian, moralist and reformer that He was.

Large in Confucius, Socrates and Marcus Aurelius, with the aspiring and moral group strongly developed, made them the moral philosophers and teachers.

Large in Columbus inspired him to discover the new world.

Large in Napoleon, made him the enthusiastic conqueror; his very presence inspired his soldiers.

It makes the enthusiast if large in anyone, and by reason thereof, any dominant faculty enters into the expression of a man's life so as to enable him to become inspired in his undertakings; he inspires others to dare and do, and is a natural born leader in all of his undertakings in all avocations and professions of life.

#### (6)—INSPIRATION STRONG

Are very much like 7, only less in degree; show great power, and are much interested in their undertakings; with Friendship large are easily influenced by others, and take a deep interest in their friends' affairs. They take opportunity by the forelock, and generally succeed.

#### (5)—INSPIRATION GOOD

In degree less than 6, and for that reason need some deep interest to stir them enthusiastically.

#### (4)—INSPIRATION AVERAGE

Are matter-of-fact, if well balanced; they do not go to extremes. Put more ginger into your life, enthuse more in your undertakings.

If otherwise angular or poorly organized, are eccentric without good cause.—**Cultivate.**

**(3)—INSPIRATION MODERATE**

They belong to the Digger Family. Will not rise above their environments except by hard knocks; they generally remain at the task assigned; cannot encourage others and need much to arouse them.—**Cultivate in practice.**

**(1 and 2)—INSPIRATION WEAK—VERY WEAK**

Manifest no power; never enthuse; are not searching for new light; are not interested in reform or progress; are very indifferent about all matters, and do not care whether the world moves or not, except possibly when it concerns their present selfish needs.—**Cultivate.**

**TO CULTIVATE INSPIRATION**

It is the faculty that uplifts and draws you onward to higher things, the last of all faculties to develop in the normal head. Look higher constantly, climb the mountain tops of life. Never be satisfied until you have reached the highest attainments. This world needs top-notch men, leaders; men that enthuse and inspire great undertakings; men that seek light and guidance from higher than mortal source. Never be the grovelling, creeping worm, stand erect, look up, leave the nest and try your wings. Mount on the pinions of eternal thought, until your forehead touches the stars. Awaken Inspiration by being out in Nature where pure breaths fill your lungs, at the seashore—on the mountain tops. Watch the sun rise and note its beautiful setting; linger long under its influence. Attend often enthusiastic gatherings and take part. Leave the mourners to bury their dead. Sunshine of the heart and mind is eternal; enter upon everything joyfully. Look for the eternal and lasting, it will aid you at all times, if you yourself do your allotted part.

**TO RESTRAIN INSPIRATION**

To avoid heartaches and disappointments, do not lose your wav. Make yourself acquainted as far as possible with the facts concerning your undertakings; Reason, too, should guide you. Above all, before you bring others under your influence, for such you do naturally, question the righteousness of your enthusiasm before Inspiration dominates you and others. This is the beginning of your knowledge, seek for more light until you master self.



DEC 21 1904



## *Readings by Mail*

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